

# THE CATHOLIC MIND

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## *A Christmas Chronicle*

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FIRST CENTURY: THE FIRST CHRISTMAS  
THEN came that Night of nights  
—then came that Birthday of  
birthdays! That solemn Moment of  
all moments finally struck, when  
Christ was born! The first Christmas  
celebration began. The events of  
that night are told simply yet beautifully  
by the Evangelist St. Luke. No  
other account ever written has given  
so much joy to the world. The  
Blessed Virgin and St. Joseph had  
arrived in Bethlehem and taken up  
their abode in a cave which had been  
used as a shelter for beasts. "And it  
came to pass while they were there  
that the days for her to be delivered  
were fulfilled. And she brought forth  
her firstborn Son, and wrapped Him

in swaddling clothes, and laid Him  
in a manger, because there was no  
room for them in the inn." (Luke  
2, 6-7)

### EIGHTH CENTURY: LEGEND OF THE CHRISTMAS TREE

We trace the origin of the Christmas tree back to the year 724. Winfrid, Apostle of the Germans, had returned to that country from Rome, where he had been named "Boniface" by Pope Gregory II on account of the good work he had accomplished among the Germans. All are familiar with the story of how St. Boniface chopped down the giant oak sacred to the pagan god Thor, and saved the eldest son of the chieftain Gundhar

\* 108 Franklin St., Dayton 2, Ohio, December, 1947

from being sacrificed to the god. All the assembled tribes were struck with awe at the deed of the Christian priest, which showed the pagan deity to be powerless. "Tell us then," spake Gundhar, "what is the word that thou bringest to us from the Almighty?" "This is the word, and this is the counsel," answered Boniface. "Not a drop of blood shall fall tonight, for this is the Birth-night of the white Christ, Son of the All-Father, and Saviour of the world." Then pointing to the pine tree behind him he continued: "This little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your houses are built of fir. It is the sign of endless life, for its branches are ever green. See how it points toward heaven! Let this be called the tree of the Christ-Child; gather about it, not in the wild woods but in your homes; there it will shelter no deeds of blood, but loving gifts and rites of kindness." In joyous procession they carried the fir to Gundhar's house. There in the great hall they set it up and the sweet odor of balsam filled the spacious room. This was the first Christmas tree.

#### THIRTEENTH CENTURY: ST. FRANCIS' CHRISTMAS CRIB

We come now to what is the most interesting, the most impressive Christmas celebration since the Birth of Christ at Bethlehem. Late in

1223, St. Francis of Assisi was in Rome. On November 29 of that year, Pope Honorius III issued a Bull confirming the Franciscan Rule. It was while St. Francis was still in the Eternal City that he proposed to himself to celebrate the approaching Christmas at Greccio in a way to awaken the devotion of all in that vicinity. St. Francis explained his plans to Pope Honorius and asked permission for the special ceremonies which they called for, "lest," as St. Bonaventure writes, "these might be attributed to vanity." The permission was granted.

St. Francis then asked Sir John of Velita, a knight whom he had converted by his preaching and who became his intimate friend, to make preparations at Greccio. According to Thomas of Celano, St. Francis gave the following instructions to Sir John: "If it so pleases you that we celebrate the present Feast of the Lord at Greccio, go quickly and prepare carefully the things I tell you. I wish to represent a reminder of the Infant Who was born in Bethlehem, so that as far as is possible earthly eyes may look upon the inconveniences His very Infancy necessitated, that they may see how He was placed in His Crib, how He appeared . . . on the hay, with an ox and an ass standing there." The faithful Sir John started at once to prepare everything which the Saint had requested.

"The day of rejoicing drew nigh,"

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records Thomas of Celano, "the time of exultation was at hand, and the Friars were summoned from many places. With joy in their hearts, the men and women of the surrounding countryside, each and every one according to his means, prepared candles and torches with which to illuminate the night. . . . Finally the Saint of God arrived, and finding everything had been prepared, he saw it and was pleased. Indeed the Manger is prepared, the hay is brought in, and the ox and the ass are conducted to their places. Simplicity is honored here, poverty is exalted, humility is praised and Greccio is made into a new Bethlehem.

"The night was illuminated so that it was as bright as day, and it delighted both man and beast. The populace arrived and at this renewal of the Mystery they rejoiced with new joys. The woods resounded with voices and the rocks echoed the glad shouts. The Friars sang, rendering to God the praise that was due, and the entire night resounded with jubilation. The Saint of God stood before the Crib full of love and piety and overflowing with joy. Mass was celebrated above the Crib, and the celebrant experienced a new peace of soul.

"The Saint of God," we are told, "wore the vestments of a deacon—for he was a deacon—and with a loud voice he sang the Gospel. . . . Then he preached to the people who stood

around and he uttered eloquent words about the Birth of the King in poverty in the little village of Bethlehem. Often also, when he wished to utter the name of Christ Jesus, burning with intense love, he called Him the little Child of Bethlehem, and when he uttered the name of Bethlehem it sounded much like the bleating of a sheep. . . .

"The gifts of Almighty God were multiplied there and, too, a vision was seen by a man of wonderful virtue. He saw a little Child stretched out in the Crib lifeless, and saw the Saint of God draw near to Him and, as it were, awaken the same Child from His slumber. Nor was this vision incongruous, for the Child Jesus had been forgotten in many hearts, but His grace acting through His servant Francis brought life back into those souls. Then the solemn night watch was ended and each and every one joyfully returned to his home."

S<sup>t</sup>. Bonaventure, in his account of this event, tells us who the "man of wonderful virtue" was. He writes: "A certain knight, virtuous and true, Sir John of Greccio, who for the love of Christ had left the secular army, and was bound by closest friendship to the man of God, declared that he had beheld a little Child, right fair to look upon, sleeping in that Crib, Who seemed to be awakened from sleep when the blessed father Francis embraced Him in both arms. This vision of the knight is rendered

worthy of belief, not alone on account of the holiness of him who beheld it, but . . . it is also confirmed by the miracles that followed."

Although there had been types of the Crib used in the Christmas Mystery Plays long before St. Francis was born, and although the Crib built by St. Francis was in no way as complete as the Christmas Crib we know today, yet this celebration at Greccio in 1223 has had more influence on the present cultivation of the Christmas Crib in churches and homes than any other single factor.

#### FIFTEENTH CENTURY: FIRST CHRISTMAS IN THE NEW WORLD

On Christmas, 1492, Christopher Columbus officially established his first settlement in America. This was on the northern coast of the island of San Domingo. At eleven o'clock on Christmas Eve the *Santa Maria* rode almost motionless on a calm sea. Columbus had not slept at all the preceding night; so finding all was well, he now gave the helm to one of the mariners and retired. This steersman too was weary; he turned over his task to one of the ship's boys and also went to sleep. Suddenly the ship struck a sand bar. A swiftly running current had quietly carried the *Santa Maria* into its own course, and the treacherous breakers had been unnoticed by the boy at the helm until too late. He sent up a cry for help, and Columbus himself,

who always slept lightly, was the first to reach the deck. However, the vessel was lost, and the crew rescued only with difficulty. Columbus therefore was reduced for the time being to the *Nina*, for the *Pinta* with its commander, Pinzon, had temporarily deserted.

Early on Christmas morning the chief of the Indian tribe a league and a half away heard of the wreck. He sent canoes and men, and all day long they assisted the sailors in salvaging what they could from the abandoned vessel. It was this Christmas disaster and the friendliness of the Indians which prompted Columbus to establish here the germ of a future colony. To honor the Feast of the Nativity, and as a memorial of gratitude for having escaped from the shipwreck on Christmas Day, Columbus named the fortress and adjacent village "La Navidad," the Spanish equivalent for "The Nativity." The deserter Pinzon with the caravel *Pinta* rejoined Columbus on January 6, 1493, the Feast of the Epiphany.

#### SIXTEENTH CENTURY: FINGERS IN A CHRISTMAS PIE

*Little Jack Horner sat in a corner,  
Eating his Christmas pie;  
He put in his thumb and pulled out  
a plum,*

*And said, "What a good boy am I!"*

This familiar old nursery rhyme dates back to an incident in the year

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1536. The Benedictine monks of Glastonbury, in England, together with their Abbot, the Blessed Richard Whiting, had steadfastly refused to subscribe to the Oath of Royal Supremacy. For months King Henry VIII had kept a watchful eye on the community, awaiting some minor infraction of his new laws to give him a pretext for confiscating the Abbey. It happened that the Abbot, as a matter of policy, desired to transfer the deeds to several manors in Somersetshire, which were under his jurisdiction, to Edward Seymour, brother of Jane Seymour, who at the time was Henry's queen. The transfer was entirely legal, but in that troubled period it was not safe to send the documents through the usual channels. Finally a device suggested itself. Christmas was near, so a pie was baked and sent as a present to Edward Seymour. John Horner (the "Jack" of the rhyme) was selected by the Abbot to deliver the gift. But this Christmas pie was unusual in that beneath its crust valuable deeds were hidden. While he was delivering the pie, Horner "put in his thumb and pulled out a plumb"—that is, he extracted one of the deeds, the title to the Manor of Mells, where the Horner heirs live to this day.

SEVENTEENTH CENTURY: CHRISTMAS  
ACCORDING TO THE PURITANS

On December 25, 1621, Governor William Bradford was called upon

to rebuke some young men who had just landed from the ship *Fortune* and who refused to work on Christmas Day. The following is Bradford's own account of the matter:

"On ye day called Christmas day, ye Govr. caled them out to worke (as he was used), but the most of this new company excused themselves and said it went against their consciences to worke on ye day. So the Govr. tould them that if they made it a mater of conscience, he would spare them till they were better informed. So he led away ye rest, and left them; but when they came home at noone from their worke, he found them in ye streete at play, openly: some pitching ye barr, and some at stoole-ball and such like sports. So he went to them and took away their implements and tould them that it was against his conscience that they should play and others worke. If they made the keeping of it a matter of devotion, let them kepe their houses, but ther should be no gaming or revelling in ye streete. Since which time nothing hath been attempted that way, at least openly."

NINETEENTH CENTURY: "SILENT NIGHT,  
HOLY NIGHT"

It was the day before Christmas in the little village of Oberndorf, not many miles from Salzburg. The year was 1818. The blanket of snow covering the ground was heavy and white, but the outlook for a joyous

Christmas was black, for something had gone wrong with the church organ. It looked as if the mice had been chewing at the bellows. At any rate the organ could not be made to give forth a sound—and the next day would be Christmas! Father Joseph Mohr, pastor of the little church, did not know what to do. There must be music for the Midnight Mass. Then a thought struck the good priest: he would write a new Christmas song and have the organist and schoolmaster, Franz Gruber, compose for it a simple melody suited to guitar and mandolin accompaniment. Gruber worked feverishly on the score, and a quick rehearsal was held. Then at Midnight Mass the new Christmas song was heard for the first time. It was in this manner that the words and music of "*Stille Nacht, Heilige Nacht!*" were born. In the hundred years and more that have gone by since its composition, "Silent Night, Holy Night!" has been sung the world over. What joyous peace comes over our spirits on Christmas Day when we hear the beautiful words:

*Silent night, holy night!  
All is calm, all is bright*

*Round yon Virgin Mother  
and Child,  
Holy Infant so tender and  
mild!*

*Sleep in heavenly peace,  
Sleep in heavenly peace.*

#### TWENTIETH CENTURY: YOUR CHRISTMAS

If it were only possible to know all the miracles of grace which have taken place in this world on every recurrence of the sacred festival of the Nativity! The glimpses of the various scattered Christmases recounted here constitute only a limited selection of such experiences as are recorded through the centuries. Perhaps your own experience should be recorded here too, for the Christmas that counts is your Christmas. On every Christmas of your life the Infant Jesus has found a way to knock at the door of your heart, gently pleading to enter. Are you like those who, on the first Christmas Eve, found no place for the Babe of Bethlehem? Or have you opened up your heart to Him and experienced the real joys of His Birthday? May the Infant Jesus, through the intercession of His Mother, grant you this Christmas grace!

"Christmas is Christ's gift of Himself to man, but it should also mean a reciprocal giving by man of himself to Christ. He will then become 'Christ's man'; and that is the literal meaning of Christian."—A. E. Doolan, O.P., in *HIBERNIA*, Dec., 1946.

# Christmas Re-Christened

REV. A. DE ZULUETA

*Reprinted from The SWORD OF THE SPIRIT\**

IF THERE is one great thing that a Catholic in this country can do at this season of the year, it is surely to re-Christen Christmas. There are few words which strike so deep and so homely a chord in people's hearts; yet for how many does it suggest more than good cheer, family reunions, bright shop windows and many other things which, alas, we must still do without? But there is one nobler sentiment which is very much a part of the feast even to the least believing minds amongst us; the angels' message has not entirely faded from their minds, and peace and goodwill amongst men still stands out as the chief aspiration of this blessed time.

Here, indeed, there is something that the true Christian can build on, and Catholics, who have the fullness of the Christmas Revelation, most of all. Many people today are saddened by their losses, bereavements, disillusionments, yet "hope springs eternal in the human breast," and what may seem to some a pathetic fallacy is, we know, precisely that to which God-made-Man responds. Peace to men of goodwill is not a mere illusion, a mere desire for something

which can never be achieved. It is a divine promise and response to the cries of fallen man in a cold world from which the heavenly sunshine has been banished by sin, but to which it returns with the dawn of the Sun of Justice. That it is never completely achieved, and indeed seems farther away than ever at the present moment, is no argument against its reality. It is there all the time for those who will have it; the True Light enlightens every man that comes into this world. How different this is from the pessimist's picture, or from that of the falsely hopeful pagan and "dawnist" who places all his hope in the natural perfectibility of the human race only to find that he has never reckoned with original sin and the upward struggle that must be fought out in each human life. It is because of man's own powerlessness to achieve his glorious dreams unaided that God Himself comes at this season to the rescue of His people. Therefore Christmas is first and foremost the festival of humility, of our dependence on God, and herein lies its special value for an age of man-centeredness and self-assertion such as ours. Yet the richest and truest

\* 68 Gloucester Place, London, W. 1, England, December, 1944

self-expression comes through this emptying of self after the example of Christ. *Factus est Deus homo ut homo fieret deus*. God indeed became Man that man might be admitted to a share of the Divine life.

The lie of the old serpent, "Ye shall be as gods," so often revived by the false prophets of the modern era, is wonderfully turned to truth by the Divine pity and condescension. With Christmas comes the beginning of Eternal Life for man, which, as St. Thomas tells us, is none other than the life of Grace dwelling in us now, and one day, please God, to burgeon out into the life of Glory. Christmas, therefore, is not merely a commemoration, it is a *beginning*. There can be no age so forlorn, no life so sad and apparently frustrated, no epoch so pessimistic and disillusioned, as not to be raised up and given hope by Christmas. "*Levate capita vestra, ecce appropinquat redemptio vestra*." The Advent liturgy, so rich in hope and the comfort of the Scriptures, bids us lift up our heads precisely when, as our Lord foretold, the tribulations of these latter times come upon us, for our redemption is at hand. The Day of the Lord draws nearer every instant, both in His splendid Parousia or Second Coming at the Last, and in that more intimate, but none the less searching visitation which will come to each of us immediately after death. Therefore, we are bidden by the Apostle to

sit lightly to the things of this life, and to use sparingly of its perishable goods, "as those who use them not."

This is the true meaning of detachment, a word which has acquired a very real significance for most people in these times. It does not mean that we must take no interest in the things of this life, in the great variety of persons, friendships, places, times, occasions, which God in His goodness has provided, that in them we might find helps and steps in our progress towards Him, or, when we have to avoid them for the time being, prove our virtue therein. But it means that everything must fall into its proper place in our lives, that so the Peace which is promised to men of goodwill and which is the "tranquillity of order," may dwell in us. Sin is the great *disorder*, that which *upsets* our right relationship to God and turns life upside down. The right use of created things, which is indicated to us by the Law of God, and which we are helped to regulate by Grace, is that which alone can give us happiness even in this world. Now our Saviour, at His first Coming, gave us an admirable example of this subordination of our lives to God and of the right use of earthly things by His complete acceptance, from the first instant of His Conception, of His Father's Will. "In the head of the Book it is written, Behold I come to do Thy Will."

Christ's life was sacrificial from

the start. It upset all false human values, pride, ambition, career-hunting, etc., simply because it came to re-establish the right order of things and to reconcile man to God, thereby bringing the Peace which is its necessary result. But because the divine harmony had been so grievously upset by man's rebellion, it was necessary that we should be given an object-lesson in humility and detachment by the obscurity, the poverty, the self-abasement of Bethlehem. The meekness and quietness with which

God came was in striking contrast to the arrogance and the noise of the world. It carried, in the Person of the Babe of Bethlehem, its own rebuke. But it was a rebuke of gentleness and love, drawing and attracting us to follow the better way and so to obtain His Peace and "enter into His rest." "The Lord is mighty and greatly to be feared, the Lord is little and greatly to be loved." The two aspects complete each other. Our judge, we are reminded at Christmas, is also our Saviour.



### *Hearts Simple as the Truth*

"Meanwhile, O Child King, Thou sleepest in Thy Mother's arms whilst the great world that plots Thy death under a thousand good titles lies like a hazel nut in the hollow of Thy hand. Sleep Thy child-sleep, and dream Thy child-dreams, O Babe of God, O God the Babe, lest Golgotha miss its Cross, and men their Redeemer. Thou, Prince of Peace, art scarce alighted on our soil than the sword starts from the scabbard, the blood of babes and the cry of comfortless mothers makes every hearth a place of mourning. Undo the gins and snares set for our feet by our foe and Thine; and if we dare seek a quality so divine as Peace, make our thoughts and hearts as simple as the truth."—*Vincent McNabb, O.P.*

# Alcoholics Anonymous

JAMES O'G. FLEMING, S.J.

*Reprinted from The CANADIAN MESSENGER OF THE SACRED HEART\**

THREE years ago I attended my first meeting of "Alcoholics Anonymous." It was a memorable occasion in many ways. It was my first contact with the problem of alcoholism. Not only am I not alcoholic, but it is possible that there are few persons who knew so little about alcohol in its properties or its effects at that time. I make this statement to reassure those in the same position as I was, who may feel diffident about investigating this very important movement. This evening was also one of the most pleasant that I have ever spent. This will sound incredible to any one who has had any experience of the curse of alcoholism in themselves or in others. Yet, having attended an average of a meeting a week during the past three years, I am happy to say that every one was enjoyable.

This was an occasion that I will remember for other reasons. A number of men related their alcoholic history during this meeting. One of them was an admitted agnostic. I have had the great happiness to hear this same man, some months later, admit before a large group that the evidence of God's power and love in

his life since entering AA compelled him to a belief in God's existence and to an acknowledgement of it. There was another present who had just recovered from a severe drinking-bout and was still very shaky. He had been helped by many men and especially by one who tried for twelve years, but without success, to free him from the terrible slavery of alcoholism. Unfortunately, he never did shake off this bondage. He ended his life later by suicide. Others of the group that evening have fully grasped the blessing of the AA program and are now living happy fruitful lives. A few drifted away again. Some came back. Others haven't. This is in miniature the history of many groups in Alcoholics Anonymous.

Throughout the history of man, almost from the first, alcohol has been a problem. It has reached the proportions of a most appalling problem in our times. It has well been said that every one knows at least one alcoholic. I mean by an alcoholic one who is unable to control his drinking. There are those called heavy drinkers, but who, though drinking constantly, can leave it alone without a

\* 2 Dale Ave., Toronto 5, Ont., Canada, September, 1948

struggle. Then we have some who occasionally go on what is termed a spree. But the true alcoholic simply cannot control his drinking, once he has started. Occasionally he may go for a short time drinking in moderation. Eventually he begins again the dreadful cycle of wild excess, dismal remorse, recovery and excess once more. In AA it is said that for such a man one drink is too many and a thousand not enough. Once he has started, he is utterly incapable of control. Why is this? No conclusive answer has been reached on this important question. It does appear that this is an illness just as truly as any other; an obsession of the mind coupled with an "allergy" of the body.

#### NOT A CURE

It really does not matter a great deal, for the purpose of this article, just what does make an alcoholic. What is of the utmost importance is that at long last we have a definite relief for this affliction. I did not say a cure. Once an alcoholic, it appears, always an alcoholic. But Alcoholics Anonymous claims that it can arrest the disease and restore the patient to a great measure of physical and mental health. With reason, AA asserts that it has had almost seventy-five per cent success. Fifty per cent of those who try this program are successful immediately. Another twenty-five per cent, after a few "slips," join this happy band. Any

program that has statistics to prove such a claim is worthy of a hearing. Any program that has brought restored bodily and mental health in varying degrees to over 60,000 men and women cannot be ignored. It is my happy privilege, as a priest, to report to all who will listen what I have learned about this unique blessing to countless people.

The very essence of the program of Alcoholics Anonymous is found in the famous "Twelve Steps." Here they are in full, since no explanation of AA can be intelligible without them: We

1. Admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God, *as we understand Him*.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such



people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory, and, when we were wrong, promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practise these principles in all our affairs.

The most superficial study of the Twelve Steps indicates that they embrace a spiritual program. It is also evident that they are familiar to any Catholic acquainted with the fundamentals of his own religion. This first attracted me to AA. It was completely orthodox. It was free from "queer quirks." It taught the great virtues of honesty, humility, self-denial and resignation to God's Will. It insisted on the importance of prayer, examination of conscience, admission of guilt, and the necessity of repentance and restitution. There was nothing in the program that any man of good-will could not accept and carry out. This expression "good-will" is used advisedly. AA does not pretend to have anything for the man who does not wish to quit drinking or wishes to do so only on his own terms.

It is absolutely essential that the alcoholic accept the fact that he can not control his drinking (Step 1), and that for him there is no possibility of ever being a social drinker. We mean by social drinker one who can take it or leave it alone. The alcoholic must be prepared to refrain from drink for the rest of his life. There have been some very tragic examples of men who thought that they could safely resume their drinking after a period of sobriety. It just can't be done. There is the authentic story of one man who stopped drinking until his family was grown up and established. He started to drink after thirty or more years of abstinence, and was dead from alcoholism within three years. However, all that is asked of an alcoholic on first being introduced to AA is that he sincerely wish to be freed from his drinking problem. It is presumed that, if he is truly serious about it, he will be ready to take whatever steps are necessary, even if this means total abstinence.

The new member is urged to keep several important points in mind:

1. Let him attend the meetings and read the literature and listen to AA members with an *open mind*. He is not expected to grasp the program, or even a part of it, immediately.

2. He should attempt to live the suggested new way of life one day at a time. Try it for twenty-four hours, he is advised, or limit this period if that seems too long to look

ahead. If a man feels really desperate, he is assured that he need only strive to spend the next hour sober. Having completed that much, he will probably have the hope and the courage to continue another while. Thus, bit by bit, he is brought to realize that the impossible, as he has thought, can be accomplished.

3. Finally, he is told that "easy does it." Don't try to change the habits of a lifetime or of many years in a few days. It takes a man a considerable time to become an alcoholic. He cannot remedy this in an instant.

#### INFERIORITY COMPLEX

Such cautions are very necessary for the alcoholic. He needs an open mind, because his more or less serious efforts to conquer his weakness have always ended in failure. This has developed in him a sort of fatalism or even despair about ever getting relief. He must plan no more than a twenty-four hour program, since the alcoholic is notorious for quitting when the task involves too long a period or too great an effort. As a corollary of this he has to remember that "easy does it," knowing that his tendency is to attack an arduous problem with too much vehemence, although he could in this way dissolve its more disagreeable aspects. Having, this many a day, fled from reality, he has formed a habit of seeking what are often most absurd solutions for apparently insurmountable difficulties.

This striving to escape from reality is at the very heart of the alcoholic's problem. He suffers from a form of mental obsession. There is a distinct similarity in the personality pattern of most alcoholics. He is usually a man with what is called an "inferiority complex." He has a profound awareness of his limitations and at the same time a compelling urge to appear the exact opposite to others. This causes him often to attempt schemes which are considerably beyond his powers. He will go to most extraordinary lengths to impress those about him. This state of mind necessarily creates a state of urgency, almost of panic, lest he fail. Such a struggle between the exaggerated desire to be appreciated and the quaking sense of inadequacy can result only in great mental torment. Even success brings little relief, because he is conscious of how trivial, even unworthy, are his motives, and how very much he is wearing a "false front." Introduce such a temperament to alcohol, with its initial stimulus and eventual narcotic effect, and you have sowed the seeds of disaster. He will seek drink for a while, because this stimulus gives him a sense of power and general adequacy which he usually lacks. Ultimately, having received little relief for his anguish of spirit from the false stimulation, he turns to the narcotic influence for refuge. He discovers in this drug a blessed oblivion wherein the "arrows of out-

rageous fortune" no longer trouble him. Unhappily, the physical sickness, the mental stupor and the acute remorse which result from alcoholic excess are too great a price to pay for this temporary escape.

The drunkard is a most miserable and unfortunate person. Whether he reached this state through the causes I have very summarily mentioned or not, he finally comes to a condition common to all alcoholics. He becomes a man profoundly distressed in body and soul, because he simply cannot control his drinking. His fault is not gluttony, as most non-alcoholics suppose. He is not interested in the taste of alcohol to any great extent. He uses alcohol to ease his mental discomfort or, as we would surmise, frequently to smother his conscience. Far from bringing the desired results, this pitiful attempt to escape from unpleasant reality, to shirk responsibilities, to run away from care, culminates in return to a starker reality, added responsibilities and a multitude of new cares. The alcoholic lives in a veritable squirrel-cage of constantly renewed physical torture, accumulating mental bewilderment and ever increasing spiritual demoralization.

His tragic condition is greatly aggravated by his relations with other people, especially those nearest and dearest. He often suffers intensely because of the pain and the misfortune which he brings upon innocent

persons, and which he feels himself hopeless and helpless to prevent. He develops a definite persecution complex from their failure to understand and so to sympathize with his predicament. Is it any wonder that he frequently tries to solve the apparently insoluble by deliberately hardening himself to all appeals of morality or affection, and sometimes ends it all in tragic suicide?

The alcoholic is not without fault and indeed many and serious faults. Nonetheless, upbraiding him with angry accusations, appeals to his better nature, while expressing doubt that he has such an attribute, physically obstructing his drinking, hospitalization or incarceration, will not remove such faults. He is not altogether at fault, as we now know. He needs what the blind man in the Gospel found, when he cried out: "Lord, that I may see!" He needs a sympathetic and understanding heart.

How then does AA help the alcoholic? It provides him, we might say very briefly, with a sympathetic and understanding heart. If he is fully conscious of his desperate state and honestly anxious to find relief, he will discover in the fellowship of other alcoholics who have won release the sympathy and the understanding which only a fellow sufferer can give. When he talks to the members of AA or hears them relate their own sad history, he comes at last upon

people who speak his language. They do not reprove or criticize him, since they have been as bad or even worse. They show by words and attitude that they know exactly how he feels. They encourage him by advice which is wise from bitter experience. Also—and this is important—they easily see through his elaborate self-justification, alibis and outright lying; they inform him, perhaps quite bluntly, that he is deceiving only himself. Most of all, insofar as their influence is exerted upon him, they bring him a faint glimmer of hope, which he so sadly craves. But no genuine member of AA will maintain that these gifts of their fellowship are of so much importance as the program of the Twelve Steps. Just as the poor blind man who cried for assistance received more than sympathy and understanding when he met Our Lord, so does the alcoholic when in truth he meets God in the Twelve Steps.

#### NON-SECTARIAN

AA is strictly non-sectarian. It believes, like St. Paul, that you must go in through each man's particular door, if you are to bring him out your own. It does not even ask that a man be a Christian or, for that matter, believe in a personal God. All that is demanded from the beginner is that he acknowledge a Power greater than himself, call it what he may. The experience in almost every successful

case is that a man comes to a very definite belief in God and endeavors to walk humbly in His Presence. The Christian has the further advantage that he can approach this God in the loving presence of Christ and be comforted and inspired by Him Who ever had compassion on the multitude. The Twelve Steps are an epitome of Christian living. They establish an alcoholic in humility, nourish him with faith and hope to make a good fight, soften and enliven his heart with a sincere interest in his fellow men, especially alcoholics, and a grateful love for God Who has been so good to him.

The AA program brings the alcoholic into a new world, free from drink and its attendant curses. It gives him a new way of life. If he faithfully perseveres, it will bring him peace and happiness that perhaps he has never known before. It cannot be emphasized too much that AA makes a man not only sober, but contentedly sober. Sobriety without this contentment would—to the alcoholic—not be worth the struggle. He has had such sobriety before and found it as miserable as drinking. Members of AA sooner or later discover that they do not even think of alcohol; which is understandable, since it was not their problem, but only a symptom of their problem. Once they have achieved a measure of right living, the need of alcohol no longer exists. Having recognized and ad-

mitted the truth of the first step, that the disorder in his life had made him an uncontrolled drunkard, the alcoholic is prepared to face the next two steps.

The second and third steps call for recognition that a Power greater than himself can restore him to sanity and a submission of his will and life to that Power. If the alcoholic has a full appreciation of his desperate state, the result in great part of his trying to run his own life, he will not find it too hard to resign himself to a higher Power. He has nothing to lose and soon discovers that he has gained more than he even hoped for.

The fourth and fifth steps ask that he make a searching and fearless examination of his conscience and confess his sins. These steps bring self-knowledge, a sharper awareness of his problem, and deepen the humility of spirit so necessary for a thorough change.

The sixth and seventh steps are said to separate the men from the boys in AA. If an alcoholic is sincerely intent upon following this program, his acceptance and fulfillment of these steps will prove it. Convinced that it is mostly because of his moral failing that he has come to such a sad plight, he is entirely ready to relinquish even his pet vices.

The eighth and ninth steps provide a means of making restitution for the injuries that he has done to his family,

relatives and acquaintances. They tend to free him from his sense of guilt, as he pays his debts to society.

The tenth step, if conscientiously observed, ensures that he will not be caught off guard by a recurrence of old weaknesses, which, if not corrected, inevitably lead to a fall. Prompt correction safeguards against the dangerous complacency which follows procrastination or laxity.

The eleventh is a step toward the highest spiritual living. It leads to the habit of walking constantly in the Presence of God through persevering prayer. It also inculcates that most noble and efficacious virtue, conformity to the Will of God.

#### NEW WAY OF LIFE

The twelfth and final step brings the alcoholic, through a sense of gratitude for what he has received, to take upon himself an apostolate among other alcoholics, so that they may have the chance to share in his good fortune. It concludes with the very important advice that they carry out these principles in all their affairs. This points up the conviction of the members of AA that this is in truth *A New Way of Life*. These principles must permeate and influence every thought, word and deed henceforth.

Though it is necessarily limited, I trust that this explanation of the program of Alcoholics Anonymous will be of some use to those who require

it for themselves or their friends, and may persuade them to investigate it more thoroughly.

We advise those who are interested in the program for any reason, be it personal or not, to get in touch with the most convenient AA Group. There they will meet those who can best explain it and provide the help which only experience can make truly valuable.<sup>1</sup> I am closing this article with a simple statement on AA taken from a recent issue of their monthly publication, *The Grapevine*:

"Alcoholics Anonymous is a fel-

lowship of men and women who share their experiences, strength and hope with each other, that they may solve their common problems and help others to recover from alcoholism. . . . The only requirement for membership is an honest desire to stop drinking. AA has no dues or fees. It is not allied with any sect, denomination, politics, organization, or institution; it does not wish to engage in any controversy, and neither endorses nor opposes any causes. Our primary purpose is to stay sober and to help other alcoholics to achieve sobriety."

<sup>1</sup> At the present time, AA has 70,000 members in 2,200 groups all over the world. Those who cannot get in touch with a local group should write to the General Office, P. O. Box 459, Grand Central Annex, New York 17, N. Y.



### *Basis of Society*

"Of all the tragedies that beset our chaotic world the one which will undoubtedly prove ultimately to be most destructive is the widespread dissolution of marriage, with the concomitant devastation of family life. Subjected to a thousand hostile pressures, the tranquil security of the home has been thoroughly undermined and the results of the subversion are evident on every side. Secular sociologists, statesmen, educators, judicial authorities, and social workers recognize the crisis affecting the basic unity of society, accept it as a noteworthy fact of "statistical significance," attribute it to inevitable evolutionary processes and, like the Levite who neglected the victim of robbers, pass on to what they consider "more important" matters. Yet, not all the "United Nations Organizations" or "World Parliaments" conceivable can save even the residuary legacy of Western civilization unless the integrity of marriage is reestablished and the sodidarity of the family restored."—*John J. Griffin in The MAGNIFICAT, September, 1947.*

## The Navaho Crisis

REV. EMANUEL TROCKUR, O.F.M.

*Reprinted from The INDIAN SENTINEL\**

TO SAY that the Navahos, the largest group of Indians in the United States, are today facing a crisis would be stating only a half truth. Actually they have been in a bad way for more than fifty years. The problem has its roots in the fact that too many Indians are crowded into too small an area. At first sight, it would seem that their reservation, which comprises 16,000,000 acres, would be ample for a tribe that is estimated to be 60,000 in number. A large part of the lands assigned to them, however, has small productive value, for it is either mountainous, rocky, or sandy. There is this added drawback, the scantiness of the rainfall in this region. The reservation as a whole is useful chiefly for pasturing sheep, which is the main industry of the Indians, and the only industry that most of them know. But unfortunately not enough sheep can be maintained to afford many even the barest livelihood. Very little of their land is suitable for farming, and most of this requires irrigation.

The limited resources of the reservation would support a certain number of people living as the Navahos do. But the Navahos keep increasing

in numbers, and there are too many of them here now. There have been too many of them for the past fifty years, and too few of them have gone elsewhere to try to make a living. This is the situation. Whether some should have gone away, whether they should have been encouraged to go away, or whether all of them could stay and live in a fairly satisfactory way, if they had been taught and helped to make a living here in a different way, these are different questions. Future answers to them may be different from the past answers.

The trouble, as I have said, goes far back. The reservation that was set apart for the Navahos in 1868 was not large enough for the entire tribe at that time. Many continued to occupy land off the reservation and no attempt was made to force them upon it. But before long there developed a persistent struggle with the whites for land on the public domain which the Indians were using. Cattle and sheep men came in with their herds and flocks. The Indians were ignorant of land laws, and most of them did not prove their claims. Not so the white man, who secured possession of certain areas, and the In-

\* 2021 H Street, N.W., Washington 6, D. C., April, 1948



Indians were forced to withdraw. Even those who obtained homesteads or allotments were frequently hemmed in and deprived of water for their sheep. In such cases they had no practical alternative but to move.

#### FORESAW TROUBLE

Father Anselm Weber, O.F.M., one of the first Catholic missionaries among the Navahos, foresaw the threatening menace of this situation and urged the government to extend the reservation so as to include lands previously occupied by Indians but for which they had no legal title. Three such extensions were thus secured and the Indians could no longer be deprived of their homes and pastures. Some of the Indians were at that time also occupying lands granted by Congress to the Santa Fe Railroad. Whites were seeking to obtain leases of these. Here again Father Anselm came to the rescue by arranging leases for the Navahos, thus securing for them the further use of these lands.

As time went on, many of these Indians fell into arrears in their payments on this leased land. White stockmen again were about to secure it for their own use. I brought the matter to the attention of the Superintendent of the reservation in 1926. "These Indians are off the reservation," he replied. "I have nothing to do with them." Then I pointed out to him that, if something was not done, these outsiders would soon be

on his hands, for they would be forced into the reservation. Thereupon he agreed to cooperate in collecting the money required to pay the rent. Thus this problem was solved.

But during all of these years, the Indian population on the reservation increased rapidly. In 1868 the number of Navahos was estimated at figures varying between 9,000 and 14,000 souls; today it is estimated at 60,000. Naturally they have had to raise more and more sheep to make a living. This resulted in the over-use of the grazing lands, which caused them to deteriorate until large parts of them became more and more useless. That situation seemed to require the painful remedy of reducing the number of sheep—the Indians' mainstay. This move threw a number of the Navahos on government relief. Then the war proved to be another stop-gap between them and abject poverty by giving employment to thousands of Indians off the reservation. That relief came to an end and the 3,000 Navahos in the armed forces also returned to the reservation. What this overcrowding means may perhaps be realized when attention is called to the fact that the adjacent rural areas peopled by whites supply a modest living to only half the number of persons acre for acre. By that standard the reservation can supply under present conditions a very poor livelihood for the number of Indians who now live there.

This situation has been widely publicized in recent months. Reporters, Congressmen and investigators of every sort have come out here to take at least a look at things. The impression which readers of their reports and articles may get, I am afraid, is that the condition of the Navahos is merely a temporary emergency. Acute immediate needs can be and have been met by relief, but relief is not a permanent cure.

The missionaries, other friends of the Navahos and the Indian Service, have given serious thought to the underlying problems. They have tried to get at the causes of the trouble, rather than its symptoms. Various plans have been thought out. They differ in detail, but most of them agree upon the following points.

The principal aim of any effective plan should be to help the Navahos to help themselves. Since their reservation is unable to support even its present population, many Indians will have to find employment and homes elsewhere. To fit them for

this change education is of prime importance. Education is important likewise for those Indians who will not leave the reservation, so that they too may be eventually integrated into our American life. For that purpose more and better schools and roads are needed, and Indian children must be required to attend school just as white children are. More hospitals, doctors, and nurses are needed adequately to cope with the diseases prevalent among the Navahos. Much might be done to develop the resources of the reservation, such as irrigation work that would make more land available for farming. Means of utilizing to better advantage the Indians' vast stand of timber and their large wool crop might be devised.

A program such as this would seem to be the only real solution of the Navaho crisis. It will remain a disguised problem if not squarely met by measures which only the Federal Government can finance. The situation is beyond private philanthropy.



"One of the big insurance companies has a central office building which houses some 15 to 18,000 pen pushers and adding machine robots. Now who is free in this little piece of free enterprise? Sure, they are free to walk out and to try another giant or to invent an atom motor after dinner, but is that the freedom capitalism advertises? Sure, it is better than fascism or bloody communism. But it is certainly something that is perfectible and something one should not brag about!"—H. A. R. in ORATE FRATRES, Feb. 22, 1948.

# Communism and Christianity

JOHN A. O'BRIEN, S.J.

*Address delivered at a Harvard Law School Forum, November 14, 1947.*

*Reprinted from the HOLY CROSS ALUMNUS\**

A PART from the communism of Plato's philosopher-kings, the voluntary poverty and common life of some early Christians and the doctrinal opposition to private property of some medieval Christian groups, Communism is a distinctly modern ideology and social phenomenon whose beginnings are discovered about the time of the French Revolution. After the French Revolution and before the publication of the Communist Manifesto of 1848, there are traces of Communism in the theories and social proposals of such French socialists as Babeuf, Fourier, Saint Simon, Enfantin and Bazard. To Karl Marx, however, who died in 1883, and to his friend and collaborator, Frederick Engels, must be attributed the essentials of the doctrine and the impetus as an historic fact and movement of what is known in our day as Communism.

Vladimir Ulianov, better known by his pseudonym, Nicholas Lenin, was an enthusiastic student and interpreter of Marx. When he seized political power in Russia in the revolution of 1917, he immediately set about to introduce by governmental decree and violence his idea of what a Marxist

state and society should be. After Lenin's death in 1924, the present Russian Government inherited the mantle of his political power. The Communism, then, of the Soviet Union and its satellite states, as well as that of the Comintern and Communist parties throughout the world, comes from Marx and Engels through Lenin.

Modern exponents of the doctrine may have departed in some minor points from Marx's teachings. The strategic tactics and practical policies of Communism have been adjusted frequently to the emergencies of a critical political or social situation. But its essential doctrines remain substantially those of Marx, and its ultimate goal as an historic fact and movement, namely, world-wide revolution, bloody or unbloody, and a world-wide collectivist society in the Marxist meaning of the term remains.

## MEANING OF COMMUNISM

It is in the Marxist meaning that I understand both the words, Socialism and Communism. To Marx, Socialism was the first phase after the overthrow of Capitalism in the inexorable evolution of society towards Com-

\* Holy Cross College, Worcester, Mass., August, 1948

munism. It was Communism in swaddling clothes catastrophically born from the womb of a dying capitalistic society that would grow up to be the world-embracing man, Communism. We need not concern ourselves with the progressive steps in this necessary evolution as envisioned by Marx. It is sufficient to say that "the dictatorship of the proletariat" was one such step, and that in the final phase of the evolution society would be classless, and its motto would be the famous Marxist dictum: "From each according to his ability, to each according to his needs."

To understand the irreconcilable opposition between Marxist Communism and the barest minimum of the essentials of Jesus' teachings in the Gospels, it is necessary to realize that in the secularized Europe of the nineteenth century Christian faith was at a low ebb. Supernatural revelation in and through Christ was widely considered, especially in intellectual circles (and Marx was an intellectual), to be an exploded myth. Heaven and Hell were fanciful superstitions. The scientists and philosophers dissected and analyzed man, and man who had thought himself to be "a little less than the angels" found himself much less than man. God might be admitted to be a "necessary hypothesis" or "a becoming" or a "totally other," but it was fashionable, if not vociferously to deny His existence, at least to regard Him as an

"unknown and unknowable" Who, if He did exist, had no concern with man and man's world.

Man thought himself self-sufficient. He had no need of God. With the aid of natural science and its technical discoveries, whose achievements in the sphere of economic production amazed man, he set about to assist the evolutionary process in making for himself a heaven on earth. It was in this milieu that Marx proposed his doctrines that would remedy, so he thought, existing social ills and give mankind the hope of a new heaven on earth in the absence of any substantial reality to the Christian Heaven of Jesus and St. Paul.

There are four essential points to Marx's teachings. These four remain part and parcel of twentieth-century Communism. Without them, Communism is not Communism. With them, despite certain apparent, but only apparent similarities, such as the universalism of both, Communism and Christianity are necessarily incompatible in the ordinary meaning of the word, that is, they cannot exist together in agreement or harmony. The Communist cannot be a Christian and the Christian cannot be a Communist.

#### THE MATERIALISM OF COMMUNISM

The first essential of Marxist Communism is its materialism. "Materialism" is an ambiguous term in Marxist writings but Marx certainly adopted

the materialism of Ludwig Feuerbach in the sense that matter in motion is the only reality. Spirit as a reality that is not matter, and can exist and act independently of matter, has no place in Marxist thought. At the most, spirit is only a phenomenon of matter, or as Feuerbach says, "Nature in its otherness."

Philosophy begins where materialism ends. Much more so does Christian theology. If matter and motion are the only realities, there is no Christian God Who is spirit, and Communism is necessarily atheistic; there is no human soul which is spirit; there is no personal immortality, since matter of its nature is corruptible. God and the human soul as spiritual beings, and a personal immortality for man, are so clearly certain doctrines of Jesus that one cannot deny them and remain a Christian in any real meaning of the word. To attempt to do so, it would be necessary to strip Christ's teachings of all doctrinal content and to reduce Him to the status of a mere social reformer and practical moral teacher. Such an interpretation of Him is completely at variance with the historic account and interpretation of His life and teachings. Christian sects may and do argue about the nature of His person, His claims to divinity and His teachings on such doctrines as the Trinity, the Incarnation, the Atonement and the Sacraments, but to deny that He unequivocally taught the existence of a God

and a soul that were not matter but spirit, and a personal immortality, is untenable.

#### THE MARXIST DIALECTIC

Matter in motion is evolving, according to Marx. He was not, however, concerned, primarily at least, with the evolution of matter in the Darwinian sense of the evolution of natural species, but rather with the evolution of matter in the ambiguous sense of social institutions. This evolution was proceeding in the spiral motion of the Hegelian dialectic, which Marx borrowed from German idealism. Existing social institutions, such as religions, forms of government, economic systems, legal and moral codes, were being negated, and new forms were coming into being. The new forms were a synthesis of the previously existing forms and their modifications in the antithetic stage of the evolution. They were then the old ones in more perfect form.

This evolution of social institutions as Marx conceived it was inexorable, necessary, deterministic and mechanistic. It was proceeding according to laws as necessary as the law of motion of the planets and the law of growth of plants. Matter and its motion alone determined the process and its term. Since there was no God, a Divine Being had no control over it, and while man's mind and will could accelerate the process, man could not arrest the process or change its direc-

tion. Its term was the Marxist classless, world-wide, collectivist society. Why the process should then cease, Marx never explained. Nor did he demonstrate that there was such a process, but he assumed it. These are glaring weaknesses in his thought. In any event, the dialectic was proceeding and Communism was its term. It was the factors and the laws that governed the process that Marx sought to discover and verify by experimental observation.

This materialistic dialectic of history remains an essential of Communism. The false faith in its truth of even the rank and file Communist is an explanation to my mind of his relentless, fanatical zeal for his cause. His cause, he believes, can not fail. Communism must come.

This doctrine, however, and Christ's doctrines of the Fatherhood of God and His loving Providence over His creatures are mutually exclusive. The Communist cannot pray at all, or if at all, certainly not as Jesus taught His disciples to pray: "Thus therefore shall you pray: 'Our Father Who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.'"<sup>1</sup> For the Communist, there is no Father in heaven, Whose will should be done on earth. There is only the blind motion of matter and its forces towards an utopian collectivist society.

<sup>1</sup> Matt. 5, 9-10.

The words of Our Lord in the sermon on the Mount: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they?"<sup>2</sup> can only be and are to the Communist arrant nonsense. In this Marxist doctrine, there is no place for any concept of sin and redemption by Christ. Society and man in society are borne along like flotsam and jetsam in the tide without moral responsibility towards a mechanistically predetermined millenium where the state, an instrument of oppression, will wither away and the brotherhood of man will be realized without the Fatherhood of God.

That the prime factors in this evolutionary process are economic factors, that is, factors which result from man's relation to material nature, is the third Marxist essential. To meet his bodily and other needs, man works with the material of nature and is thrown into certain relations with nature and with other men. This totality of "the production relations" is what Marx means by "the economic structure of society." The change in these production relations, as they are operated on by the dialectic process of history, determines in general the social, political and intellectual processes of life and the consciousness of the individual. "It is not," Marx says, "the consciousness of human be-

<sup>2</sup> Matt. 6, 26.

ings that determines their existence, but conversely, it is their social existence which determines the consciousness."<sup>5</sup>

Surely man in common with other animals has material needs. The urge to satisfy them is a powerful motivating force in human affairs. The impact of his social existence on his person exerts an influence on man's mind and spirit. These are readily admitted truths with which the Christian can have no quarrel. But to overemphasize economic factors in human affairs and more especially to attempt to explain man's nature and destiny primarily in terms of man's animal urge to satisfy his bodily needs is to oversimplify and hence to misunderstand the complexities of human nature.

To the Christian, man is a curious, mysterious, if you will, mixture of matter and spirit, animal and angel. He needs food like the animals. He is, as it were, immersed in matter and nature. But with his spirit, he yearns and strives to transcend matter and nature. His feet are on the ground. His spirit reaches for the stars. Material goods alone will not satisfy the restless craving and yearning of man's spirit. The Scriptural words: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God,"<sup>6</sup> remain eternally true. Material values

and progress are desirable, to be sure, and they should be an aid to spiritual values and progress, but the former are no substitute for the latter and in the Christian view of life must always remain subordinate to the things of the spirit. Man's nature and end must be sought in the nature and perfection of his soul and spirit. St. Augustine's expression of this truth is classic: "Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee."<sup>7</sup>

#### THE CLASS STRUGGLE

Communism's doctrine of the class struggle is its fourth essential. "The history of society is the history of the class struggle."<sup>8</sup> To substantiate its importance and necessity, Marxist writers stress the conflict of master and slave in Roman times, of baron and serf in medieval, and of capitalist and worker in modern times. To the Marxist, class war is an essential factor in the dialectic motion of society. It is necessary and it is good. Although man's mind and will cannot arrest or control the dialectic process, it can and should accelerate it. This man can do by sharpening and fomenting the natural and necessary antagonism of class for class. Since this excitement of hatred will hasten the arrival of Communism, whose coming in any event is inevitable, any means

<sup>5</sup> Quoted by Northrup, *The Meeting of East and West*, p. 227.

<sup>6</sup> Matt. 4. 5.

<sup>7</sup> St. Augustine, *Confessions*, Book 1, chap. 1.

<sup>8</sup> Manifesto of Communist Party, 1891.



employed to put class against class in mortal combat is justifiable and morally good. This is a blatant expression of the pernicious ethical error that "the end justifies the means." Means, evil and harmful in themselves, are made to be justifiable to attain a good end. They even become morally good because of the supposed goodness of the end. The doctrine is utterly destructive of all moral order. Communist advocacy and practice of it—all too manifest today—is the explanation of the ruthlessness, unscrupulosity, injustice, violence, fraud, deceit, false and unfair propaganda that the movement and its followers have manifested.

Such a doctrine is a gospel of hate and as such diametrically opposed to Jesus' gospel of love and His perfect sacrificial practice of it in His own personal life. Christians may and should regret that Christian states, societies and individuals have miserably failed even to approach the perfection of the ideal of love of God and fellowmen of Christianity's founder. But it is one thing to acknowledge in our heart of hearts the perfection of the ideal, to sorrow that in our individual and social lives it has not been attained, and try again to attain it. It is quite a different thing to abandon it, to make a virtue of hatred and a vice of love, and to make the law of the jungle, the law of human life. Such a perversion of moral values can eventuate in the complete

destruction of civilization. That so dire a catastrophe is not beyond the realm of possibilities, the discovery of the atom bomb and the harnessing of atomic energy have begun to make us realize.

Christianity has not been tried and found wanting. It has not been tried. In our day of the atom bomb, it urgently behooves us to reject any gospel of hate and manifestation of it and try the power of Jesus' ideal of love of God and all fellowmen.

#### CONCLUSION

Christianity and Communism are then irreconcilably incompatible. The latter is atheistic, materialistic, mechanistic and deterministic. It seeks to explain man's nature and end too exclusively in terms of his animal urge to supply his material needs, and it inculcates a gospel of hate in the minds and hearts of men. Christianity teaches the existence of God, the Creator of Heaven and earth, the Father and Redeemer of man. It believes man to be the image of God and like God spiritual and free. Its gospel is one of love.

Without such faith in man and God, Christianity believes that man is divorced from reality. He is living in the dark and all his intellectual and political systems become distorted. This is the case with Communism. It is attempting to build its new world in the dark. Hence, the house that it would build for the new humanity is

not a palace but a prison, since it has no windows. For what man will always need and in his heart desire is the coming of "a dayspring from on high to give light to them that sit

in darkness and the shadow of death, to guide our feet in the way of peace."<sup>7</sup> For the Christian, that light must always be Christ and not Karl Marx or Nicholas Lenin.

<sup>7</sup> Cf. C. Dawson, *Religion and The Modern State*, p. 101.



### Teamwork

"It has already been observed that the responsibility for repelling Communism and every other foreign ideology and for building a greater America largely rests with management and labor as the two most powerful forces in American life. Theirs is the challenge! Theirs is the opportunity! Management cannot do it alone, nor can labor. To measure up to the challenge, to meet the opportunity, they must combine their resources, each employing its own in functional cooperation with the other. A new atmosphere, at whatever cost to narrow individualism, must be created in which each recognizes the simple but little understood fact that there is no essential conflict between the interests of management and labor, but that what hurts one hurts the other, and what is good for one is good for the other. Each must further recognize that economic activity cannot be exempted from the directive influence of morality without in varying degrees exposing industrial relations to the 'law of the jungle.' Thus it will become evident that peace in industrial life is the fruit of justice."—L. J. Twomey, S. J., *Director, Institute of Industrial Relations, Loyola University, New Orleans, La., June 2, 1948.*

## THE EDITORIAL MIND

### *Without Nuns*

WITH the aid of some staggering statistics, Fr. Vincent P. McCorry, S.J., pays a glowing tribute to the tremendous tasks carried on in the United States by the various Sisterhoods in an article in the October issue of the *Messenger of the Sacred Heart*.

"Suppose for just a moment," Father McCorry writes, "that when you rise tomorrow morning the work of the nuns throughout the nation will suddenly have been suspended, what will happen? This will happen:

Fifty-four thousand young women will be turned out of 123 colleges.

Half a million boys and girls will go sadly and perilously to public high schools.

Nine hundred thousand public school pupils will look in vain for religious instruction.

Over 2,000,000 parochial and grade school youngsters will be teacherless.

Forty-five thousand orphans will be orphaned more bitterly than before.

Sixteen thousand wayward or un-

derprivileged children will return to the streets to plague society and ruin themselves.

Twenty-two thousand men and women will be homeless and helpless.

Thirty-four thousand student nurses will have to become nurses without the training which only the Divine Physician can give.

Within the next year, almost 4,000,000 patients will crowd secular hospitals instead of finding place in 800 Catholic hospitals.

Quite a catastrophe, if it happened.  
—THE CATHOLIC HERALD CITIZEN,  
*Milwaukee, Wis., Aug. 28, 1948.*

### *Christ in a Bank*

YOU may have seen that news item telling of the solemn erection of a picture of the Sacred Heart of Jesus in the National Bank of Costa Rica. The ceremony was attended by all officials and employes of the bank. An address for the occasion was given by a priest, Father Benjamin Nunez, who is founder of the *Rerum Novarum* Catholic labor movement in Costa Rica and minister of labor in the present government of that coun-

try. The picture has been hung in the bank not as an evidence of the bankers' personal and private devotion to the Saviour, but rather as a reminder that the Saviour, as the Lord of life, requires the practice of social justice and Christian charity, that His dominion extends to the financial and business world, and that there is no exemption from His law in the name of dollars and cents.

A chief contributory cause of the social ills and strife of our time is the widespread but thoroughly mistaken notion that the realm of money is autonomous, governed only by its own peculiar and sacrosanct laws, independent of morality, and properly unconcerned about the rights and needs of the masses of men. The prevalence of this fallacious notion makes for practices, vicious in effect if not in intention, which put dictatorial power in the hands of a few manipulators of money, subordinate everything to fiscal considerations, induce insecurity in the lives of the millions and eventually lead to violent revolt against an intolerable situation.

The Gospel abounds in stern words of the Saviour condemning the idea that money is an end in itself or a law unto itself. The presence in the Costa Rica bank of an image of the Saviour should tend to remind all who see it of these blunt and burning words. If He truly presides in that institution, then the idolatry and tyranny of money, so devastating in

their effect on the relations of men one to another and to God, will not prevail there, but, instead, money will be regarded and employed as a means of serving the common good and affording all men a decent living worthy of human beings.—THE CATHOLIC TRANSCRIPT, Hartford, Conn., July 1, 1948.

### *Christian in Name Only*

THE words of warning given last week by the international secretary of the Young Christian Students after a tour of five months of Southeastern Asia should strike deep into the consciences of all. Young Bob Rambusch of New York has just returned from visits to India, Burma, Siam, Indo-China and Indonesia as representative of the YCS. Particularly striking are his words that the people from Europe sent to the Asiatic colonies have been "Christians in name only." In their dealings with the natives these representatives of Christian culture and teaching—for that is what they are in the eyes of the people among whom they have been working—have forgotten the teachings of Christ and have exploited and deceived. They have also taken with them their racial prejudices, their attitude of superiority. And this sort of thing has served to arouse the hatred of the Asiatic peoples who love their native lands.

Added to the shame of it all is the

danger of the present hour. Quick to take advantage of this bad situation, the Communists have been reaping great results. It is true, says Mr. Rambusch, that the people do not believe in Communism as a doctrine, but they accept its promise of a better living, disgusted as they are with the empty promises of the Christians from Europe.

"Christian in name only" is an indictment which can be given to many. It can only be surmised what would happen to the world, what would happen to Communism, if all followers of Christ would actually and completely follow His teachings. There would be no Communism any place; there would be no more hatreds among nations. Instead there would be lasting peace. Because too many think that religion is something for Sundays only, that it is not to intrude itself into the affairs of business, Christianity and its doctrine of love and justice are not practiced in the modern and cruel world about us. Those who do attempt to live their Christian principles in all their business and work are either scoffed at or impeded. The sin of human respect keeps many others from letting their religion shine forth in their lives. The enemies of the early Christians were forced to exclaim: "See how they love one another." Enemies of Christ's followers today are not saying the same. The explanation can only be that too many Christians are

such in name only.—THE COLUMBUS REGISTER, *Columbus, Ohio*, Sept. 17, 1948.

### *A New Approach to VD*

DURING the war, a large number of Catholic service men viewed with disgust the approach used by the Army and Navy in an effort to combat the spread of venereal disease. Lurid posters sought unsuccessfully to stem the tide of immorality by appealing to the soldier's "common sense," fear of censure, subsequent regret, etc.

Hence the news that the Army finds a forty per cent drop in the VD rate since the adoption of a moral approach to the problem is noteworthy.

We rejoice that the Army has finally developed as "well-rounded and integrated program . . . based on moral, spiritual, psychological as well as objective factors."

This development confirms the suspicion entertained by many ex-GI's during the war that the wartime effort at VD control overlooked the only solid basis for an appeal for purity.

This phenomenal achievement may open the eyes of some people who still believe that morals and religion have no place outside the church walls.—THE UNIVERSITY NEWS, *St. Louis University, St. Louis, Mo.*, March 5, 1948.

### *CCF and Nationalization*

THE special significance of the annual party congress of the Canadian Commonwealth Confederation (CCF), held at Winnipeg the last week of August, was the hesitation that appeared among some of its leaders regarding nationalization.

The CCF reaffirmed its adherence to a strong program of nationalization and demanded in particular complete public ownership of the chartered banks and of the Canadian Pacific Railroad. But the debate about the banks revealed considerable disagreement.

The final vote on the resolution for nationalization of the banks passed by a vote of 94 to 56. But this was over the opposition of such outstanding CCF leaders as M. J. Coldwell and T. C. Douglas. They favored another resolution which called for a trial "effective" government control over the policy of the banks to ascertain whether this would not be sufficient.

Then, if this failed, they were willing to advocate outright government ownership. Their view, however, failed to carry in the general meeting.

The CCF, which in many ways aspires to be the Canadian counterpart of the British Labor Party, has al-

ways favored some measure of nationalization as the best means of assuring control of essential public services.

The Regina program of 1933, the basic statement of the party, advocates the socialization of all financial machinery, including banking, currency, credit, and insurance, as well as of all communications.

The fact that the Winnipeg Congress was considerably more modest in its demands, with some of its leaders still more so, would indicate that some doubt is beginning to arise within the CCF regarding the wisdom of nationalization as a panacea.

Perhaps one reason for the CCF's second thoughts regarding nationalization is the reaction to it in different parts of the British Commonwealth. Only a few days before the Winnipeg Congress, the High Court of Australia declared unconstitutional the act passed last year by the Australian Parliament, nationalizing all trading banks. This legislation proved so unpopular among the Australian public that it has been described as a "political boomerang." In Great Britain, too, the reaction of trade-union leaders shows awareness that nationalization perhaps raises as many questions as it solves. —CATHOLIC LABOR OBSERVER, *Buffalo*, N. Y., Sept. 16, 1948.

# New Light on Katyn Murders

JULIUS LADA

Reprinted from COLUMBIA\*

*In the Spring of 1943, the Berlin radio announced the discovery, in the Katyn Wood, of mass graves containing the bodies of several thousand Polish army officers who had been taken prisoners by the Soviet Army after its attack on Poland in September, 1939. All had been murdered in the same manner—by a shot in the back of the head. The Germans accused the Russians of the massacre and the Russians, in turn, accused the Germans. The indictment in the Nuremberg Trial included the Katyn crime but the International Military Tribunal failed to pass judgment on the case. The evidence, even as presented briefly in this article, strongly suggests that not all the war criminals have been brought to justice.*

IN accordance with the Polish-Soviet Agreement of July 30, 1941, signed after the German attack on the Soviet Union, the formation of a Polish Army on Soviet territory was begun. General Wladyslaw Anders, released from Soviet captivity, was appointed its commander-in-chief under the authority of the Polish Government in London. This army was to be formed of Polish citizens taken prisoner by the Soviet Army

after its attack on Poland on September 17, 1939, and of those deported from Polish territory during the Soviet occupation whom the Soviet Government undertook to set free. Accordingly, on August 12, 1941, the Presidium of the Supreme Council of the Soviet Union issued a decree of "amnesty," and the Poles began to gather at the recruiting center of their Army.

Soon, however, officers from the Army Command noticed that many officers personally known to them, and whom they knew had been taken into Soviet captivity in 1939, failed to report. When asked to give information on the whereabouts of the missing Poles, the Soviet liaison officers answered that they were unable to give any, and mentioned in a general way that a great number of the Polish prisoners-of-war were set free in Poland in 1940. Since the Polish authorities knew, from letters received from the families of the missing officers prior to the opening of German-Soviet hostilities, that they had never returned to Poland, instructions were given to the Polish Underground to find out whether they had not been detained in German prisoner-of-war or concentration camps. At the same

\* New Haven 7, Conn., September, 1948



time a bureau for the investigation of this matter was formed by the Command of the Polish Army in the Soviet Union. Major, then Captain, Joseph Czapski was appointed its chief.

#### A MATTER OF RECORD

This bureau, both during and after the war, collected all the available material on this question and published recently a report in book form for which General Anders wrote the foreword. It has appeared in Polish under the title, *Zbrodnia Katynska w Swietle Dokumentow*, published by Gryf Publications Ltd., 56-61, Hatton Gardens, London, E. C. 1, at 12s. 6d. "This book," writes General Anders, "is the product of several years' hard work, carried out most carefully by many men under one editor. It contains new and authentic evidence, published for the first time, collected by men whose names for obvious reasons (if their families are in Soviet-controlled lands) cannot in many cases be disclosed. The aim of the book is to reveal the truth about a case which has been until now purposely kept dark and unsolved in the eyes of the world's public opinion."

On September 17, 1940, the official organ of the Soviet Army, the *Red Star*, affirmed that during the fighting which took place after September 17, 1939, about 10,000 Polish officers were taken prisoners by the Soviets. After General Anders was released

from a Moscow prison in July, 1941, he was informed by Lt. Colonels Berling and Dudzinski that about 15,000 Polish prisoners, predominantly officers but including also a number of police and frontier guard NCO's, were detained in three big camps in Soviet territory, namely, Kozielsk, Starobielsk and Ostaskow. Lt. Colonel Berling later became commander of a Polish division which the Soviet authorities formed after breaking off diplomatic relations with the Polish Government on April 26, 1943, and is now a general in Poland. His evidence, as given by a man who collaborates with the Communists, is of particular value. He said that about 400 officers were transferred from these camps, in the spring of 1940, to the camp of Pavlishchev Bor, from where they were later on taken to the camp of Giazovietz. This information was subsequently fully confirmed by the officers from Giazovietz, who joined the Polish Army and gave the following evidence.

All three camps were, oddly enough, organized in former Orthodox monasteries. In Kozielsk, situated approximately 150 miles southeast of Smolensk, about 4,500 officers had been imprisoned since the end of November 1939, including four generals, of whom General Bohatyrewicz and General Smorawinski were among those identified in the Katyn mass graves. Half of the prisoners here were reserve-officers; others included

professors and university lecturers, physicians, surgeons and many hundred lawyers, teachers, journalists, industrialists, merchants, etc. There was among them one woman, pilot officer Lewandowska. In Starobielsk, situated on the river Aydar southeast of Charkov, about 3,910 officers had been detained since the end of November, 1939. Among them were eight generals. At least half of these prisoners had been taken by the Soviet Army after the surrender of Lwow on September 22, 1939, in spite of an agreement that the defenders of that city would be set free. In Ostaskow, situated on the border of Lake Seliger northwest of Kalinin, about 6,500 prisoners-of-war had been confined, including 400 officers, 300 of whom were police. The rest consisted mainly of members of special corps such as frontier guards, prison warders, intelligence corps, etc.

Before Christmas, 1939, priests and chaplains detained in these camps were removed, with the exception of the senior chaplain, Jan Ziolkowski, who, owing to an oversight, remained in Kozielsk. His body was later identified in the Katyn mass graves. This measure was taken by the Soviet authorities in an attempt to break down religious life, which remained vigorous till the end.

In spite of the opposition, moving examples of religious practices are to be found in the memoirs and statements of those who remained alive.

"Common evening prayers," writes a former prisoner at Kozielsk, "are an old tradition in the Polish army. The prisoners attempted to maintain this practice which, however, was strictly forbidden by the authorities. These orders were ignored and the services were continued, but after some of us had been punished for taking part in them, we substituted a few minutes silence instead of praying aloud." And he continues:

Imagine the interior of a former Orthodox church in which six hundred prisoners were accommodated. Five-tiered bunks covered every inch of the floor space. The church building was plunged into semi-darkness, which a few electric bulbs could hardly dispel; here and there candles and small kerosene lamps added a flicker of light. Every night at about nine o'clock, the hum of voices and the din of comings and goings which filled the place were sharply stilled by a voice from the completely dark choir: "Silence, please." At once every movement in this human beehive stopped and everyone stood still. A silence fell as at the Consecration of the Host during Mass. Remote sounds from the outside were deadened by the walls of the church. Prisoners of many creeds—Catholics, Protestants, Orthodox, Jews, Free-thinkers—all observed these few minutes of silence as an expression of their common belief in the spiritual life.

In November and December, 1939, Divine services were organized in the camp at night. Army chaplains said Mass and distributed Holy Communion in the form of ordinary ration bread. The night, the darkness, the background of the Orthodox church, all added a queer and impressive touch to the ancient Latin

service. Very soon the camp authorities heard of these services and some of the priests were punished by solitary confinement in the so called "carcer." This made no difference, and real religious feeling grew, notwithstanding all the efforts of the "re-educators."

Of all the priests removed in December, 1939, only one, Father Kantak, who is now in the Middle East, was heard of again. He owed his survival to the fact that he was a citizen of Danzig. The others disappeared without trace. Father Ziolkowski, considered by the authorities as an ordinary major, carried out his ecclesiastical duties in secret till the liquidation of the Kozielsk camp.

The prisoners were very carefully examined by the NKVD. They were questioned individually, frequently for many hours, and had to give extremely detailed accounts of their lives and of their views, and fill endless forms. Each prisoner was photographed from various angles and the reproductions were kept in his dossier. In Kozielsk, General Zaroubin was in charge of these investigations.

At the beginning of April, 1940, a simultaneous, carefully-prepared liquidation of the three camps started and, by early May, 1940, these camps no longer existed. Statements published in the book describe in detail how the prisoners were gradually removed in parties numbering from one to three hundred. In the case of Kozielsk a telephone call from Moscow, usually about 10 a.m., gave the orders

for a transport on a given day, enumerating the prisoners by name. The receipt of such a call took a long time, and frequently the prisoners were able to hear the names as the recipient repeated them aloud. Sometimes names were read from typed cards dated in Moscow.

#### LITTLE KNOWN ABOUT PRISONERS

The first party left Kozielsk on April 6, 1940, believing that they were to go to distributing centers from which they would be set free. The last three transports left Kozielsk on May 10, 11 and 12. Two transports, totalling about 200 prisoners, one on April 16 and the other on May 12, reached the camp of Pavlishchev-Bor. The fate of the remaining 4,250 officers remained unknown till their bodies were identified in the mass graves of Katyn Wood three years later.

The only fact known before was that the transports from Kozielsk were unloaded at a station situated some miles west of Smolensk. Nothing was heard either about the 10,000 prisoners from Starobielsk and Ostashkov, except for about 200 of them who also reached Pavlishchev-Bor. Thus, about 14,500 Polish prisoners-of-war, including about 8,000 officers, vanished. Three per cent of them remained alive. Information collected later shows that the prisoners from Starobielsk were murdered near Char'kov, but their graves were not dis-

covered. According to some statements the prisoners from Ostashkov were drowned in the White Sea.

While the above information was being collected, the Polish Government and the High Command of the Polish Army continually inquired from the Soviet authorities about the 8,000 missing officers. These representations became more insistent, particularly after the Polish Underground reported that the missing officers were neither back at home nor in the German camps. When visiting Premier Stalin in Moscow in December, 1941, General Sikorski, the Polish Prime Minister, again requested the release of all Polish prisoners and gave him a list of missing Polish officers compiled by their former fellow-prisoners and containing 3,845 names. Stalin assured Sikorski that all Polish citizens had been set free and suggested that perhaps those missing escaped to Manchuria, although flight through the entire territory of the Soviet Union could obviously never have taken place.

On March 18, 1942, General Anders delivered to Stalin an additional list of 800 other missing officers. In reply to all verbal and written requests concerning the missing prisoners, the Soviet authorities firmly maintained that all prisoners had been set free, officers first of all, and that the fate of those missing was unknown to them. When, on July 8, 1942, the Polish *chargé d'affaires*, Sokonicki,

asked M. Vishinsky for a list of those set free, drawing his attention to the fact that detailed lists of prisoners-of-war in camps were made by the Soviet authorities. Vishinsky declared that he had no such lists.

The silence about the missing officers was suddenly broken on April 13, 1943, when the Berlin radio announced that the German authorities discovered in Kosogory, in the Katyn Wood, a mass grave containing the bodies of about 3,000 Polish officers, among them the body of General Smorawinski. In the following German communiqués it was announced that another grave containing 1,500 bodies was discovered and that medical and investigation committees, as well as foreign journalists, had already arrived in Katyn. Two days later, on April 15, the Moscow radio retaliated by stating that these officers fell into German hands in the summer of 1941, and were murdered by them. Thus the Soviet authorities were immediately ready to give precise information about the missing prisoners, whilst up till the German announcement, all of them, including Premier Stalin, M. Molotov, M. Vishinsky, General Panfiloff and General Rajchman, continually stated that nothing was known about the fate of these people.

In addition to this, the fact that all prisoners without exception were ruthlessly evacuated by the NKVD before the advancing German army

over-ran Soviet territory, contradicts the Soviet allegations that the Polish officers in question might have fallen into German hands. Eye-witnesses' terrifying accounts of how this was done, how prisoners who could not be evacuated were killed or burned alive, and how those unable to walk fast enough were shot out of hand by the Soviet guards, form a separate chapter of the book under review. Similar accounts are to be found in Victor Kravchenko's *I Chose Freedom*.

On April 17, the Polish Government announced that it had instructed its representatives in Switzerland to request the International Red Cross in Geneva to send a delegation to investigate the true state of affairs on the spot. At the same time they made it clear that the Germans, being themselves guilty of innumerable atrocities against the Polish people, had no right to set themselves up in this affair as defenders of international justice. On the same day, the Polish Minister of National Defense issued a communiqué in which he disclosed the Polish Government's information about the missing officers and explained that, in view of the above facts and of national anxiety over the fate of those missing, the newly discovered mass grave should be investigated by a competent international body. On April 25, the Soviet Union, instead of agreeing to the requested investigation as was expected, broke off diplomatic relations with the Polish Government. The

International Red Cross then declined to carry out investigations on the ground that it could only act at the request of all parties concerned.

The book contains the official collection of documents published by the Germans; the official Soviet communiqué; the report of the International Medical Commission and that of Dr. M. Wodzinski; and numerous witnesses' accounts of what was found in the mass graves. Dr. Wodzinski, who before the war was one of the official Polish pathologists, went to Katyn as early as April 29, and worked there til June 3, 1943, personally supervising all the excavations. He gave the following verdict.

#### BODIES IDENTIFIED

Four thousand, one hundred and forty-three corpses, buried in layers mainly face downwards, were found in eight graves in Katyn Wood. After careful examination of their uniforms, personal documents, identification cards of various sorts, certificates of vaccination issued at Kozielsk camp, diaries, notes, correspondence and photographs, they were positively identified as the Polish officers from Kozielsk camp. They were all murdered in precisely the same manner—by a shot in the back of the head, the bullet coming out at the top of the forehead. A number of bodies wearing either old Soviet military uniforms, or clothing typical of that country, were found in other graves

nearby. Examination showed that these corpses had been buried between five to fifteen years prior to the massacre of the Polish officers, leading to the conclusion that that wood had already been used for similar executions for a period of years. This was also confirmed by some local inhabitants. Judging by the large amount of cartridge cases and bullets found in and around the graves it must be concluded that the executions took place beside, or even inside, previously prepared pits.

No traces of any struggle were found and it can therefore be assumed that the victims were rendered powerless before being executed. In about twenty per cent of the cases, the hands of the victims were tied with a rope behind their backs. The execution of those found in the first seven graves took place at the end of March and during April, 1940. All dated personal notes, diaries or correspondence found on these bodies stopped abruptly then. Soviet papers, mostly in Polish and published at Kiev, which were found on the victims, were also of the same period. The winter outfits of the victims also point to the fact that they were killed before the warm season. In the case of grave No. 3, where the bodies were wearing summer uniforms and the papers found on them were often dated in early May, Dr. Wodzinski estimated that the executions took place in the first half of May, 1940.

The murder of thousands of Polish officers in Katyn Wood is a fact that has been recognized by all Commissions, even including the official Soviet Commission which carried out investigations, and by numerous people who visited the mass graves. However, contrary to all evidence collected by those who had been on the spot during the exhumations in the spring of 1943, the Soviet Commission, composed solely of Soviet citizens, tried to prove that the Poles had been murdered by the Germans between September and December, 1941. The date of the murder is, of course, of paramount importance in the case. Katyn lies in Soviet territory and an organized mass execution could not possibly have been carried out by the Germans in the spring of 1940, a year before Hitler invaded Russia.

But the book provides very detailed and complete evidence to the effect that the Katyn executions took place in April and May, 1940. It points to the fact that the Poles had been killed in the same manner as Soviet citizens whose bodies had been found in graves nearby and who had been shot between the years 1928-1938, at a time when only Soviet authorities could have carried out executions in Katyn. It includes accounts of eye-witnesses who testified to the effect that the Poles had been executed by the NKVD, and demonstrates the discrepancies and contradictions in the Soviet statements on the subject.

In spite of the fact that the mass murder in Katyn Wood is one of the most notorious war crimes which not only shook world opinion but created the first rift in the Allied camp; in spite of ample material evidence and numerous witnesses available at the time of the Nuremberg trial; and in spite of the fact that the indictment in the Nuremberg trial included the Katyn crime, the International Military Tribunal failed to pass judgment on this case.

This omission throws particular light on the whole case. A Soviet General sat as one of the four judges on the Tribunal and a Soviet legal officer was one of those who prosecuted

the accused. It was obviously in the Soviet interest to be cleared of any possible suspicion as having been the guilty party. The Soviet representatives had no doubt every opportunity to produce sufficient evidence to condemn the Germans. In spite of this, the Katyn crime is the only crime mentioned in the indictment which the Tribunal passed over in silence.

It is in the interest of justice, and of the prestige of the institutions guarding international order, that the murderers of these thousands of Poles should be brought to trial. The Poles demand a fair and impartial international trial and are ready to produce all evidence in their possession.



### *Blow for Secularism*

"The McCollum Case decision has placed in hands hostile to God a potent weapon for furthering the attack on all religion. The enemies of religious instruction have been quick to make use of it, and whether they are moved by ignorance or malice the destructive effect is the same.

The rights of parents as well as those of the children are involved. The children can't do much about it, but it certainly behooves their parents to speak up plainly and strongly against this attack upon their rights in the education of their children. In this connection, is it not strange that we experience such a vast silence from the individuals and agencies which become almost hysterically vocal when some understandably confused police chief turns a bundle of literary trash over to the sanitation department? They cry loudly that it is censorship and 'thought control' and an attack upon freedom of speech and a terrible thing, indeed. Will they tell us what makes it all right to censor God out of our tax-supported schools? Many who are paying the school taxes would like to know."—COLUMBIA, *July*, 1948.



## Pius XII on Bees

Translated with an introduction by  
AUGUSTINE KLAAS, S.J.

Reprinted from REVIEW FOR RELIGIOUS\*

**B**EES are fascinating little creatures of God. They have always intrigued mankind by their subtle, winning ways, though on occasion some of their ways are less than winning and one is not subtle at all. The observation and study of their structure, habits, spirit of work, organization and marvelous co-operation ever interested man even more than their valuable products of honey and wax. Then, too, lessons of wisdom abound in bees.

Who has not delighted in the exact descriptions of the old classic authors? Homer sings of bees which "issuing ever fresh from a hollow rock, fly in clusters on the vernal flowers" (*Iliad*, II, 87). Virgil vividly notes their activity in the early summer fields and meadows, and in the hive, where "the work goes busily forward, and the fragrant honey is redolent of thyme" (*Georgics*, IV, 169). Shakespeare, too, tells of "singing masons building roofs of gold" and of dire punishment meted out by "sad-eyed justice" to the "lazy, yawning drone" (*Henry V*).

Holy Scripture, especially the Old Testament, speaks quite often of bees. Dense armies of soldiers are compared to bees (Is. 7, 18) chasing man (Deut.

1, 44) and surrounding him (Ps. 117, 12). "The bee," says *Ecclesiasticus* (11, 3), "is small among flying things, but her fruit hath the chiefest sweetness." In a famous passage the Septuagint version of Proverbs (6th chapter) commends the bee after the ant: "Go to the ant, O sluggard, and consider her ways, and learn wisdom . . . Or go to the bee, and learn how industrious she is, and how her industry deserves our respect, for kings and the sick make use of the product of her labor for their health. Indeed, she is glorious and desired by all, and though she be frail, she is honored, because she treasures wisdom."

Honey is often mentioned in Holy Scripture; for instance, Chanaan was a land that "floweth with milk and honey" (Ex. 3, 8). Honey was a rather essential ingredient of Saint John the Baptist's diet (Matt. 3, 4). I do not know that Holy Scripture anywhere mentions beeswax.

Deborah, the Hebrew word for bee, is an Old Testament feminine name. Rebecca's nurse bore that name (Gen. 35, 8).

The Fathers of the Church draw many lessons from bees. Following in their footsteps, spiritual writers

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like St. Francis de Sales and St. Teresa of Avila see holy wisdom in these tiny humming insects. For example, St. Teresa says that in the prayer of quiet the will should not chase after the understanding, which now is "merely making itself a nuisance," but rather enjoy its tranquil union with God and "be as recollected as the wise little bee, for if no bees entered the hive and they all went about trying to bring each other in, there would not be much chance of their making any honey" (*Autobiography*, Chapter 15). Elsewhere she asserts that we should sometimes leave off soul-searching, remembering "that the bee is constantly flying about from flower to flower, and in the same way, believe me, the soul must sometimes emerge from self-knowledge and soar aloft in meditation upon the greatness and the majesty of its God" (*Interior Castle*, I, 2). Again, referring to the humility which must be in souls favored with visions, she avers that "if what should engender humility in the soul, which knows it does not deserve such a favor, makes it proud, it becomes like a spider, which turns all its food into poison, instead of resembling the bee, which turns it into honey" (*Foundations*, Chapter 8).

Of course, the patron of bees is St. Ambrose, and the reason for it will be found in the breviary in the second nocturne of his feast. St. Dominic is also spoken of as another patron of the bees; no one seems to know just why.

The bee comes into the liturgy also; for example, the famous *apis argumentosa* appears in a versicle of Matins for St. Cecilia's day: "Busy like a bee, thou didst serve the Lord." And everyone recalls the "mother bee" of Holy Saturday morning.

Granted this age-old tradition, sacred and secular, of seeking wisdom in bees, it is not surprising to find Pius XII discoursing on bees charmingly and instructively. The apiarists of Italy held a national convention in Rome, November, 1947, and on the 27th they went in a body to pay their respects to the Pope. In public audience they presented him with gifts, honey and beeswax, the latter probably in the form of candles. The Holy Father graciously replied.

#### ADDRESS OF PIUS XII

"Your presence in such large numbers, your desire to assemble before Us, beloved sons, is a real comfort; and so We express our heartfelt gratitude for your homage and your gifts, both particularly pleasing to Us. Beyond its material and technical importance, the work which you represent, by its nature and significance, has a psychological, moral, social, and even religious interest of no small value. Have not bees been sung almost universally in the poetry, sacred no less than profane, of all times?

"Impelled and guided by instinct, a visible trace and testimony of the unseen wisdom of the Creator, what

lessons do not bees give to men, who are, or should be, guided by reason, the living reflection of the divine intellect!

"Bees are models of social life and activity, in which each class has its duty to perform and performs it exactly—one is almost tempted to say conscientiously—without envy, without rivalry, in the order and position assigned to each, with care and love. Even the most inexperienced observer of bee culture admires the delicacy and perfection of this work. Unlike the butterfly which flits from flower to flower out of pure caprice; unlike the wasp and the hornet, brutal aggressors, who seem intent on doing only harm with no benefit for anyone, the bee pierces to the very depths of the flower's calix diligently, adroitly, and so delicately that once its precious treasure has been gathered, it gently leaves the flowers without having injured in the least the light texture of their garments or caused a single one of their petals the loss of its immaculate freshness.

"Then, loaded down with sweet-scented nectar, pollen and propolis, without capricious gyrations, without lazy delays, swift as an arrow, with precise, unerring, certain flight, it returns to the hive where valorous work goes on intensely to process the riches so carefully garnered, to produce the wax and the honey. *Fervet opus, redolentque thymo fragantia mella.* (Virgil, *Georgics*, 4, 169.)

"Ah, if men could and would listen to the lesson of the bees; if each one knew how to do his daily duty with order and love at the post assigned to him by Providence; if everyone knew how to enjoy, love and use in the intimate harmony of the domestic hearth the little treasures accumulated away from home during his working day; if men, with delicacy, and to speak humanly, with elegance, and also, to speak as a Christian, with charity in their dealings with their fellow men would only profit from the truth and the beauty conceived in their minds, from the nobility and goodness carried about in the intimate depths of their hearts, without offending by indiscretion and stupidity, without soiling the purity of their thought and their love; if they only knew how to assimilate without jealousy and pride the riches acquired by contact with their brothers and to develop them in their turn by reflection and the work of their own minds and hearts; if, in a word, they learned to do by intelligence and wisdom what bees do by instinct—how much better the world would be!

"Working like bees with order and peace, men would learn to enjoy and have others enjoy the fruit of their labors, the honey and the wax, the sweetness and the light in this life here below.

"Instead, how often, alas, they spoil the better and more beautiful things by their harshness, violence and mal-

ice; how often they seek and find in everything only imperfection and evil, and misinterpreting even the most honest intentions, turn goodness into bitterness!

"Let them learn, therefore, to enter with respect, trust and charity into the minds and hearts of their fellow men discreetly but deeply; then they like the bees will know how to discover in the humblest souls the perfume of nobility and of eminent virtue, sometimes unknown even to those who possess it. They will learn to discern in the depths of the most obtuse intelligence, of the most uneducated persons, in the depths even of the minds of their enemies, at least some trace of healthy judgment, some glimmer of truth and goodness.

"As for you, beloved sons, who while bending over your beehives perform with all care the most varied and delicate work for your bees, let your spirits rise in mystic flight to experience the kindness of God, to taste the sweetness of His word and His law (Ps. 18:11; 118:103), to contemplate the divine light symbolized by the burning flame of the candle, product of the mother bee, as the Church sings in her admirable liturgy of Holy Saturday: *Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis apīs mater eduxit.* (For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.)"



### *Fiction of Self-Sufficiency*

"One of the most notable religious phenomena in the modern West has been the marked tendency automatically to identify Catholicism with superstition. This, again, is a local phenomenon, for other milieux have been at odds with Catholicism for quite different, and even totally opposite, reasons. Yet, although Catholicism and superstition in terms of reason are worlds apart, Catholicism quite unlike superstition maintaining that it can meet all of reason's claims both in the large and in detail, and presenting a tremendous volume of scholarly and popular literature to substantiate its assertion, still the tendency in the West to link Catholicism and superstition is quite understandable. For the fact is that they both oppose the West's favorite fiction, the fiction of the self-possessed man in the self-possessed world, the fiction of man in a world some of which is far away but no part of which is inviolable to his gaze."—*Walter J. Ong, S.J., in THOUGHT, September, 1947.*

## Secularism vs. Catholicism

WILLIAM T. COSTELLO, S.J.

*A paper read before the National Convention of the Canadian Federation of Convent Alumnae, Vancouver, B. C., August 24, 1948*

SECULARISM and Catholicism are poles apart. Catholicism says that man was created to praise, reverence and serve God in this world and to be happy with him forever in the next. Secularism says that man was created to praise, reverence and serve this world and to be unhappy forever in the next—if there is a next.

Secularism disregards God and the fact that this is God's world. As the bishops of the United States said in their statement of November 16, 1947: "No man can disregard God—and play a man's part in God's world. . . . Secularism . . . is a view of life that limits itself . . . to the human here and now in exclusion of man's relation to God here and hereafter. Secularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today. . . . It is doing more than anything else to blight our heritage of Christian culture, which integrates the various aspects of human life and renders to God the things that are God's." This heritage of Christian culture, our family birthright, we dare not trade for secularism's pot of message. Our most precious possessions are our Christian

ideals, however short of them we may have fallen. As the bishops said: "The ideals of Christianity have never been fully realized. . . . but for that reason these ideals can neither be ignored nor discarded." Or as G. K. Chesterton phrased it: "Christianity has not been tried and found wanting, it has been found difficult and not been tried." *That we have ideals, something out and beyond this world, is what essentially distinguishes us from secularists.*

The this world-other world conflict is as ancient as man. Eve chose a present fruit over a final fruition, Judas chose thirty pieces of silver against the gold of divine life, Julian the Apostate chose an Empire in place of eternity. The struggle antedates the Christian era. Plato, in his *Phaedo*, has Socrates say:

And now, O my judges, I desire to prove to you that the real philosopher has reason to be of good cheer when he is about to die, and that after death he may hope to obtain the greatest good in the other world. . . . For I deem that the true votary of philosophy is likely to be misunderstood by other men; they do not perceive that he is always pursuing death and dying, and if this be so, and he has had the desire of death all his life long, why when his time comes

should he repine at that which he has been always pursuing and desiring?

Plato saw that man's end is out of this world.

And in modern times secularism conducts the same revolt against an end outside this world. Such a revolt was the naturalistic humanism of the Renaissance, the absolutistic cosmologism of the Newtonians, the rationalistic encyclopedism of the *philosophes*, and, in the present age, the materialistic monism of the followers of Darwin in biology, sociology, law, politics, philosophy and theology. Indeed, the Darwinian revolt against an end outside this world has gone to the extreme of secularism. Darwinian secularism, the secularism of our age, has taken the *theos* out of theology and substituted the *neos*, the New. Thus, neology replaces theology. Our modern educators are neologists, our modern education is neological, our modern text books are just so many pages of neologisms. The new, the latest, is final, and if there be more, there is only more of same! The life process, then, temporal, material, quantified, is the alpha and omega, the whole of the picture.

#### DARWIN'S NEAR-SIGHTEDNESS

The preoccupation with the process itself, with the present form, in the present life, to the disregard of past tradition and final end outside the life process, is implicit in Darwin himself, though it is unjust to call

Darwin atheistical. Darwin becomes so preoccupied, however, with the material *mêlée* in which he sees life evolving that he is content with the process and is concerned with nothing beyond. The very last paragraph of *The Origin of Species* betrays his near-sightedness.

It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex a manner, have all been produced by laws acting around us. These laws, taken in the largest sense, being Growth with reproduction; Inheritance which is almost implied by reproduction; Variability from the indirect and direct action of the conditions of life, and from use and disuse: a Ratio of Increase so high as to lead to a Struggle for Life, and as a consequence to Natural Selection, entailing Divergence of Character, and the Extinction of less improved forms. Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of higher animals, directly follows. There is grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone circling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved.

Darwin is not concerned with anything beyond the tangled bank and

the production of the higher animal, though he pays lip service to the Creator and his original breathing. As for the destiny of man, Darwin tells us: "Man, like every other animal, has no doubt advanced to his present high condition through a struggle for existence consequent on his rapid multiplication; and if he is to advance still further, it is to be feared that he must remain subject to a severe struggle." This is from his book, *The Descent of Man*, the most ironical title in all of bibliography. *The Descent of Man!* And in the hands of Darwin's followers, of Spencer and Huxley and Dewey, man has descended still further into the process, into the *saeculum*, with nothing outside to beckon him on.

This shocking imprisonment of man in the process, this shutting him off from the blessed light of final cause, this doom meted out to him of circling his little cell of temporal life, moved Tennyson to cry out against the anti-teleologists. "Nothing walks with aimless feet," he protested in "In Memoriam." And again,

*I think we are are not wholly  
brain,*

*Magnetic mockeries; not in vain,  
Like Paul with beasts, I fought  
with Death;*

*Not only cunning casts in clay;  
Let Science prove we are, and  
then*

*What matters Science unto men,  
At least to me? I would not stay.*

*Let him, the wiser man who springs  
Hereafter, up from childhood  
shape*

*His action like the greater ape,  
But I was born to other things.*

Man is born for other things: he has a destiny, an end, a *Téλος*. But the secularist says no; man has no purpose outside himself and his feeble age. And herein lies the most profound mark of secularism—anti-teleologism.

Anti-teleologism, or the rejection of end and purpose to human life, is the fundamental premise of the modern secularist. John Dewey, bumbling through his morass of Instrumentalism, is clear on one point—there is no place to go: "Final cause," he says, "must be thrown out of the universe as an *a priori* intrusion," ignoring the fact that his very exclusion of finality is done with a purpose. Life is an experimental living from moment to moment, each succeeding second a purposeless product of its predecessor, the tail-end of a meaningless continuum. Life is a whirlwind without direction. As W. H. Kilpatrick, one of Dewey's bright-eyed disciples, says: "Life is in fact lived experimentally. Always we face uncertainty in a world ever on the go. Our efforts to deal with such a world are but trials. In this world ends as well as means must be

held subject to review as events continually develop." Such a philosophy used to be called Machiavellian and opportunistic, but secularists live for the age and secularism is at last respectable.

The disreputable immorality of John Dewey is actually respectable. Says Dewey:

There is no separate body of moral rules, no separate subject matter of moral knowledge, and hence no such thing as an isolated ethical code. If the business of morals is not to speculate upon man's final end and upon an ultimate standard of right, it is to utilize physiology, anthropology, and psychology to discover all that can be discovered of man, his organic powers and propensities.

Otto Spengler in the *Decline of the West* speaks in much the same vein: "The rhythm, form and duration of every organism's life, and all the expression-details of that life as well, are determined by the properties of the species." This is sheer actualism; the complete absorption with the actual *hic et nunc*.

Actualism, here-and-now-ism, is the only thing that counts. Anti-teleologism throws out the ideal and wallows in the actual. What is, not what ought to be; indeed, what ought to be is what is. The evolutionary process creates its own ends as it goes along, always immanent, never transcendent to anything outside itself, seeing man only as he is, not as he can be or will be. Man is a self-compulsive bundle of 126 instincts,

whose end is his becoming. This is the meaning of the instinctive psychology of Freud, of the behavioristic psychology of Watson, of the laissez-faire sociology of William Graham Sumner, of *The Gospel of Wealth* of Andrew Carnegie, of the pragmatism of William James, of the instrumentalism of John Dewey, of the subjective legalism of Oliver Wendell Holmes, Jr., of the terrifying historical naturalism of J. H. Robinson, of the mechanistic philosophy of history in Brooks Adams, of Thorstein Veblen's ironic principle of conspicuous consumption in his *The Theory of the Leisure Class*. None of these allows man an end outside himself. Man is in and for the *saeculum* only, only for the age, only for this world.

The immanence of the process stresses the becoming, not the *terminus ad quem* for the becoming. Nature is a huge engine whose only end is to idle ungeared to anything outside itself.

#### BLINDNESS OF SECULARISM

Justice Oliver Wendell Holmes, Jr., in his essay *The Soldiers Faith*, expresses perfectly the blind anti-teleologism of the secularistic view of life. In the midst of doubt and the collapse of creeds, he says, "that faith is true and admirable which leads a soldier to throw away his life in obedience to a blindly accepted faith, in a cause which he little understands, in a plan of campaign of which he



has little notion, under tactics of which he does not see the use."

Blind, purposeless, mortal worm that you are, O man, crawl through your slime and be content with your middle age.

Secularism is preoccupied with efficient causality, to the complete abhorrence of final and exemplary cause. Not what a man *can* do, is created to do, but what he actually *is* doing here and now—that is the be-all of secularism.

Thus, the whole of man's psychological construct is his behavioristic pattern, tending only for behavioral, not ideal, goals. Man in search of happiness is the same as the monkey in motion toward the banana. It is only this present banana that counts, and the ultimate for man, as for monkey, is to fit bamboo rods together and knock this particular banana from between these particular bars.

Some of us are so foolish as to believe that man can reach out for something beyond this actual banana, toward an ideal beyond the here and now. Some of us are so foolish as to believe that man can actually use the banana for an ideal end. But can you imagine the monkey, dreaming up a super-duper banana split, ringing up the change for it, fitting his profits into an economic order, integrating his economic order with a philosophy of life, pursuing this philosophy of life toward a supra-mundane goal? Yet to raise the

monkey to the *ad illud* idealism of man is just as absurd as to reduce man to the *ad hoc* actualism of the monkey.

And since man can dream dreams, envision an individual destiny not cabined by time and place, he dare not manipulate himself instrumentally, treat himself as only a means to the greater social good. "Man was not made for the Sabbath, but the Sabbath for man." Therefore, Society itself, the State, the Family, even the Self may not use the self in this instrumental fashion. Man belongs to God, not to the State, and National Socialism is wrong for the same reason that suicide is wrong. Both invade the rights of God by making man a mere instrument!

This instrumental complex, the preoccupation with means as ends, held Germany in its grip before the last conflict. A highly scientific culture was seized upon and directed toward ends imposed upon it. Yet, that scientific culture could only blame itself—it had neglected to provide ends for itself. It had forged tools and built a scaffold, but intended no building. Any education which provides but an instrumental apparatus for the student, any education which produces only a chemical engineer or an accountant or a social worker, is a foolish venture in secularism.

To throw out ultimate ends for the individual, to apotheosize society, to



make society exist for itself, results logically in the Nazi state. If there is no transcendental reference, the individual is submerged, and by a Natural Selection must yield his neck to the boots of the next Hitler who stands erect.

#### DIGNITY OF THE INDIVIDUAL

Society never transcends the dignity of the individual. Secularism, however, reducing man merely to a creature of this world, must hold to the indignity of the individual. It must, in its *ex cathedra* moments, define, decree and declare for "the greatest good of the greatest number." This dogmatic formula, infallibly defined, is the expression of immanent suicidalism. For the Christian formula of the "absolute good of each and all," it has substituted the principle that the greatest temporal good of the greatest number of mortals will determine what is right, and the devil take the hindmost minority. Therefore eugenics (which means to be well born, you notice, not to be good living) and euthanasia (which means to die painlessly, not to die well) disregard the individual for the benefit of the mass.

Actualism, then, seeing the individual only as a compound of compulsive drives, shoaling through the life stream with his fellow fish, sanctifies the present as the final, and since there is nothing outside the mass toward which man moves, there is

no need to channel these drives in accord with any moral or theological scheme. Secularistic education, therefore, is particularistic, non-directional, anti-metaphysical.

The assailing of theology and metaphysics on the part of some scientists is a dishonest protestation. Every man has his philosophy, and the attack upon metaphysics is simply a betrayal of philosophic particularism. The assertion that the moral philosopher or the theologian has no right to deal with birth prevention, sterilization, euthanasia is an implicit assertion that in their philosophy there is no such thing as an absolute value or a universal truth. It is medieval Nominalism in a sports jacket.

And if Nominalism in modern dress seems an innocuous thing, think for a moment how this anti-teleologism of the secularist has worked out in practice. Our scientists have developed *The Thing* but we don't know what to do with it. *The Thing* wiped out Hiroshima but the scientists and we, caring not for ultimate ends and uses, are left with a machine that we cannot drive. To act without consciousness of ultimate ends is to act inhumanly. We are guilty of inhuman activity in making *The Thing*. It was an *actus hominis*, not *humanus*; we built for the age, the *saeculum*, as good secularists, as if there were nothing outside the age and ourselves for which to build. We are shocked and horrified, your coun-

try and mine, but the lid of Pandora's box will not close. In the box is left but hope.

Our social-Darwinians, our under-educated scientists, tell us that the moral law is simply a pullulation of the actual, and right is not objective. Law does not protect right or bestow right; it is, according to Oliver Wendell Holmes, Jr., simply the prediction of what the courts will do when the law is infringed. We are left by the secularists to the mercy of the process, to the insecurity of blind development.

Security comes from knowing one's place, one's definite finalized place in the scheme of things. The blindly conative striving of the individual merely as part of the mass, the denial of his right to move toward a conscious goal, is the very essence of secularism. Conative! How our secularistic psychologists love the word.

Yet *conor* is the Latin word for "try" and demands a complementary infinitive before any specific action is expressed. One cannot "try" toward nothing: one must try for *this* or *that* and a blind conative drive is a contradiction in terms. *Prosequor*, on the other hand (*Pro-sequi*, to tend towards) has implicitly a *Télos*. Catholicism is prosecutive, extroverting, liberating; secularism is conative, introverting, enslaving.

Take away from man a conscious destiny outside himself, substitute a "conative drive" for a conscious duty

to praise and serve, and you have a psychotic. For there follows a lack of situational orientation, an inability to relate oneself toward one's environment and to invest one's environment with any significance. To the secularist, society is an amorphous mass, compulsively and obsessively in pursuit of nothing. Secularism is hell-bent for nowhere.

This lack of individual significance, this feeling of indirection, has gripped our society in a panic of insecurity. We are neurotics on the subject of security. Open any magazine you wish. You will find five or six full-page advertisements for insurance companies. A widow with her two children is receiving a check, an elderly couple sit in deck chairs enjoying an annuity, a bright-faced boy and girl walk across the campus under the elms according to the thoughtful provisions of an endowment policy. This is the Hartford heresy. Economic, material security, 20-pay lifes, endowments, annuities take the place of a providential destiny, so that ultimate values are not built upon a rock whose name is Peter, but upon a rock whose name is Prudential.

No wonder a postwar world turns to existentialism, that *pot pourri* of nonsense and annihilation.

All progress in civilization is due to man's dissatisfaction with the merely actual and a projection of himself toward an ideal beyond himself, a conscious striving for an end.

The larger view of man's destiny, the dynamic Christian view, is the fullness explicit in St. Paul's *Pleroma* bidding man seek outside the process and the *hoc saeculum* for that which will fulfill.

#### EDUCATION FOR HEAVEN

For the Christian is set a magnificent goal toward which he can strive. His *finis efficiendus* is beyond the here and now actual. He tends outward, he does not turn inward for his end, or if he turns inward it is because he finds resident within him, in the persons of the Father, Son and Holy Ghost, the outward end for which he was created.

A creature without a final cause is a non-existent creature, for it is final cause which specifies the form of a thing. If one manufactures bullets to be shot from a rifle, one does not make them square. If God designs a creature to know him, to love him and to serve him, he does not make an irrational brute. If one designs an education to fit for knowing, loving, serving, that is, to fit man for a man's part in God's world, one does not stop with teaching such circus tricks as the balancing of a rubber ball on the nose or the playing of "God Save the King" on tin horns for the guerdon of a fish. Education must go beyond fashion designing and cost accounting to teach the more enduring art of sainthood and salvation.

But this is beyond secularism, this education for another world. Secularism produces animals who are schooled in social relationships, are filled with pride of position, are clever, skilled, finished in inter-personal contacts, taught to value economic security above all things, whose god is their belly.

On this point may we again quote Plato and the *Phaedo*. Socrates is saying:

In this present life I reckon we make the nearest approach to knowledge when we have the least possible intercourse or communication with the body, and are not surfeited with the bodily nature, but keep ourselves pure until the hour when God Himself is pleased to release us. And thus, having got rid of the foolishness of the body we shall be pure and shall converse with the pure and know within ourselves the clear light everywhere, which is no other than the light of truth. For the impure are not permitted to approach the pure.

The smart, shrewd, scoffing worldling, therefore, who prides himself upon a hard-headed grasp of the here and now, the "real," is a hoarder of shadows, a possessor of pipe dreams.

#### HOLLYWOODENHEADED PARENTS

And what of our Hollywooden-headed Catholic parents who subject their children to this secularistic philosophy? Such Catholic parents, too often people of means and influence, who should be giving good example, are unworthy of the family name they bear. To provide their

sons and daughters with a social background, to acquaint them with the type of person who will later be their business or professional associate, they pick out the biggest, busiest, "brickiest" secular university they can find and submerge their offspring in the process.

I know of one such muddle-headed Catholic mother who assured the pastor after she had sent her son to a large secular university: "But before he went, Father, I said to him: 'John, the minute you feel you are losing your faith, you must leave that University at once'."

Alas, "the world is too much with us late and soon," and we are in danger lest "getting and spending we lay waste our powers," as do those whose end is a seven-room apartment overlooking the park, two cars, several club memberships, retirement at fifty, and a Forest Lawn burial. This secularistic, materialistic point of view is a terribly urgent threat to us; it is a horrifying thing, and we can no more tolerate it in our midst than we can tolerate scarlet fever or tuberculosis. It is deadly!

#### APPEALING THE SECULARIST

We are fools if we ape the secularist, for our wise men tell us that the present mode of secularism is utterly doomed.

Professor Sorokin of Harvard Uni-

versity in his *Social and Cultural Dynamics* prophesies:

The present status of Western Culture and society gives a tragic spectrum of the beginning of the disintegration of this Sensate super-system. Therefore, their nearest future, measured by years and even a few decades, will pass under the sign of the *dies irae, dies illa* . . . Sensate values will become still more relative and atomistic until they are ground into dust devoid of any universal recognition and binding power. The boundary line between the true and false, the right and wrong, the beautiful and ugly, positive and negative values, will be obliterated increasingly until mental, moral, aesthetic and social anarchy reigns supreme.

Professor Sorokin continues:

These progressively atomized Sensate values, including man himself, will be made still more debased, sensual and material, stripped of anything divine, sacred, and absolute. They will sink still deeper into the muck of the socio-cultural sewers. They will be progressively destructive rather than constructive, representing in their totality a museum of socio-cultural pathology, rather than the imperishable values of the Kingdom of God.

The Kingdom of God is our destiny, the eternal kingdom for the children of light. As yet we are children, babies. A baby cannot put its arms around its mother, it can only reach out and hold on to her. The end of man, the eternal vision of Triune reality, is too great for us to grasp, but it is something wonderful to hold onto.

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